U T T A R PURANA

UTTAR PURANA — PART 1

English Translation of Hindi Commentary

(Shrimad Gunabhadracharya, translated from the Hindi rendition)

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SECTION I: THE PURANA OF AJITANATH — 48th CANTO

Salutation to the passionless Lord (Shri Vitaragaya Namah).

[v.1] Just as pure water washes away impurity, so the flawless and faultless words of Ajita wash away the impurity of attachment, aversion and the like that dwell in the minds of the worthy souls (bhavyas). May those Ajitanath Jinendra always be victorious.

[v.2] I shall narrate the pure life-story of that same Ajitanath Bhagavan. By

listening to it, the worthy souls attain the glory of liberation without any obstacle or hindrance.

[v.3–4] In the eastern Videha region of this Jambudvipa, on the southern bank of the Sita River, lies the vast land called Vatsa. In it stands the city of Susima, prosperous with wealth and grain. At one time a king named Vimalavahana ruled over it.

[v.5] In the world, people earn virtues because they desire them — that is the natural rule. Yet the remarkable thing about this king was that virtues came and settled in him on their own, without his even seeking them.

[v.6] Endowed with power and accomplishment, the king governed his subjects with justice and affection, treating them as his own children, ever diligent and untiring.

[v.7] "From dharma comes merit, from merit comes wealth, and from wealth one can obtain whatever one desires." Thinking thus, the king became a devoted follower of the flawless Jain dharma.

[v.8] Once, due to the arising of the Sanjvalan passion-state, that wise and knowledgeable king was overcome by dispassion for worldly affairs and began to reflect thus within his mind:

[v.9–10] "The soul's residence in this body lasts only for the measured duration of the life-karma — and that duration is passing away moment by moment, like the water in a clock. Therefore, before that water of life is entirely spent, I shall devote

myself to the Jain dharma, which is the true path to heaven and liberation."

[v.11] Thinking thus, the king severed the noose of desire, became detached from all objects, and together with many other kings, accepted Jain initiation (diksha).

[v.12] Performing intense austerities for a long time, and being well-versed in the eleven Angas (scriptural limbs), that virtuous Vimalavahana, by the strength of his pure resolve, bound the Tirthankara name-karma.

[v.13] At the end of his life, having attained final meditation (samadhi-marana), he departed from this body and became an Ahamindra (celestial being) in the celestial vehicle called Vijaya, possessing a lifespan of thirty-three ocean-measure ages.

[v.14–17] There, both his material and psychic Shukla-lesya (pure spiritual radiance) arose. He obtained a beautiful body, one arm in height, endowed with auspicious colour, fragrance, taste and touch. He breathed once every sixteen months and fifteen days, partook of mental food once every thirty-three thousand years, and could perceive all material objects up to the axis of the cosmos through his clairvoyance. He had the power to uproot and transplant that cosmic axis, and could transform his body to the same extent. He enjoyed the bliss of non-sensory experience (*apravichara*), which was infinitely greater than the bliss of sensory experience.

[v.18–20] Before this great soul descended to earth, for six months prior, day by day — through the power of the Tirthankara-nature karma — Kubera rained three and a half crore jewels upon the home of King Jitashatru of Ayodhya, the capital of the

Bharata region of Jambudvipa, a scion of the Ikshvaku clan of the Kashyapa lineage, by the command of Indra.

[v.21–23] Thereafter, on the night of the new moon in the month of Jyeshtha, toward the end of the night when the Rohini constellation was rising, just before the Brahma muhurta, Queen Vijayasena had sixteen auspicious dreams. After that she saw a being of divine radiance entering her lotus-like mouth. When morning came, the queen asked Maharaja Jitashatru about the significance of these dreams, and he, through his own clairvoyance of limited range, revealed that a son who would be a Tirthankara was to be born.

[v.24–25] On the tenth day of the bright fortnight of the month of Magha, Queen Vijayasena gave birth to the Lord — pure as crystal, arrived from the Vijaya celestial vehicle, adorned with the three eyes of clairvoyance, the ornament of all the world's future masters.

[v.26–27] After fifty lakh crore ocean-measure periods had elapsed since the liberation of Adinath, the gods carried this beautifully formed Lord to Mount Sumeru and performed the birth-anointment (*janmabhisheka*), and gave him the auspicious name Ajitanath.

[v.28] Ajitanath's lifespan was seventy-two lakh purvas, and the height of his body was four hundred and fifty bows (*dhanus*).

[v.29–31] This Lord, whose body shone like gold and who had conquered all external and internal enemies — eighteen lakh purvas passed in his youth, and fifty-three lakh purvas were spent enjoying royal prosperity and various sensory pleasures.

[v.36–39] Having relinquished all attachment, he mounted the palanquin named Suprabha, carried by humans, gods and vidyadharas, and went to the Sahetuka forest. On the ninth day of the bright fortnight of the month of Magha, in the evening, when the Rohini constellation was ascendant, he accepted Jain initiation (*diksha*) under a Saptaparna tree, along with a thousand kings, observing a sixth-meal fast.

[v.40] The next day, when the Lord's meditative session was complete, he proceeded to the city of Ayodhya to receive alms, bearing the four forms of knowledge — Mati, Shruta, Avadhi and Manahparyaya — giving supreme joy to the donors.

[v.41] There, a king named Brahma received him with ninefold devotion and gave fitting alms, thereby acquiring immeasurable merit, and a rain of the five divine miracles (panchashcharya) fell.

[v.42] For twelve years the Lord remained in the pre-omniscient (*chhad-mastha*) state, and thereafter, on the eleventh day of the bright fortnight of Pausha, in the evening, in the Rohini constellation, he destroyed the four destructive karmas and attained omniscience (*kevalajnana*).

[v.43–48] The Lord had ninety chief disciples (*ganadharas*) beginning with Simhasena; 3,750 who knew the entire canon, 21,600 instructor-monks, 9,400 clairvoyants, 20,000 omniscients, 20,400 possessors of transformation-power, 12,450 mental-perception knowers, and 12,400 scholars of the highest doctrine. In total, there were one lakh ascetics; 3,20,000 nuns beginning with Prakunjha; 3,00,000 male laypeople; 5,00,000 female laypeople; and innumerable gods and goddesses.

[v.49] Thus surrounded by the twelve assemblies of *ganadharas* and others, Lord Ajitanath began to expound in clear detail the nature of samsara and liberation, and their causes and effects.

[v.50] Adorned with the glory of the divine assembly (*samavasarana*), the Lord was possessed of eight divine miracles born of immeasurable merit; he regarded friend and foe equally; he was adorned with intense dispassion; and he was renowned as one who guides both self and others.

[v.51] This great one is never conquered by sins, nor can any debater defeat him — hence his name "Ajita" (unconquered) is truly fitting. Thus worthy of the veneration of the learned, this Lord, after travelling through all of Bharata-kshetra, arrived at Mount Sammeda (Sammed Shikhar) and stood in silence, having taken a one-month vow of stillness.

[v.52–53] At that time, the Lord performed the manifold destruction of karma-natures — annihilating their duration and so forth entirely. He performed the various samudghata processes. By the power of the third Shukla-dhyana (fine-activity meditation), he completely restrained the activities of mind, speech and body. Then, taking refuge in the fourth Shukla-dhyana (*Vyuparata-kriya-nivritti*), and through the Pratima-yoga, he destroyed the perishable body and attained the eight imperishable qualities of the Siddhas. The day Ajit Bhagavan attained liberation was the fifth day of the bright fortnight of the month of Chaitra; the Rohini constellation was rising, and it was the time of dawn.

[v.54] Salutation with devotion to that Ajitanath — who in the birth of Vimalavahana was first a formidable king for his enemies, then a devotee of sin-destroying austerity,

and thereafter an exalted god enjoying the finest pleasures of the Vijaya celestial vehicle.

[v.55–56] O worthy souls! Humbly follow the dharma prescribed by that flawless omniscient. May that Lord — who though the second among the Tirthankaras is nonetheless incomparable and unparalleled — sustain this difficult and extensive path of Purana-narration.

SECTION II: THE PURANA OF CHAKRAVARTI SAGAR

[v.57] In the Tirtha of the second Tirthankara Ajitanath, the second Chakravarti (universal sovereign) was Sagar. His story is now narrated — O wise Shrenik, listen with attention!

[v.58–59] In this very Jambudvipa, in the eastern Videha on the southern bank of the Sita River, lies the land called Vatsakavati. Its city of Prithvinagara was ruled by King Jayasena, beloved of the people; his chief queen was Jayasena. Their two sons were Rati-sena and Dhriti-sena.

[v.60–61] These two fortunate sons surpassed even the sun and moon with their brilliance. One day, for some reason, Ratisena died. And indeed — when the hour of death comes, what does not become its occasion? When the ordained span is complete, even a trivial cause brings death.

[v.62–63] Just as when a vine is severed, both the wish-fulfilling tree and the

creeper are scorched, so too Ratisena's death brought overwhelming grief to both Jayasena and his queen. They were seized by the fainting that precedes death — and rightly so, for enemies, once they find their moment, never fail to cause harm.

[v.64] Physicians gradually revived them with various remedies, and then great teachers, like revered preceptors, consoled Maharaj Jayasena with great difficulty.

[v.65] Thereafter the king began to regard this body as the abode of suffering and resolved firmly to restrain it, preparing himself to defeat even Death — and rightly so, for wise men should do exactly this.

[v.66] He began to shed his life-consuming possessions like old leaves, and installed his noble sixth son Dhritisena on the throne.

[v.67] Going before the guru Yashodhara, he accepted the pure path of liberation (diksha) as prescribed, and many kings including Maharuta also took initiation alongside him.

[v.68] At the end of his life, the monk Jayasena accepted the final meditation (samadhi-marana) and was born as a god named Mahabala in the sixteenth and highest heaven, Achyuta.

[v.69–72] King Maharuta similarly performed austerities, accepted samadhi-marana, and was born as a god named Manikethu in that same Achyuta heaven. The two were bound by great affection, and so they made a vow: "Whichever of us departs first, the one who remains shall awaken the other." In due course, the god Mahabala enjoyed the heavenly pleasures for twenty-two ocean-ages, then was born as Sagar,

son of King Samudravijaya and Queen Subala, of the Ikshvaku lineage in the city of

Ayodhya in the Kosala region. His lifespan was seventy lakh purvas.

[v.73] His body was four hundred and fifty bows tall, perfect in all marks, with

a lustre like gold, and he was greatly endowed with prosperity.

[v.74–75] After eighteen lakh purvas of youth, he obtained the rank of Mahamandaleshvara (supreme sovereign). After another eighteen lakh purvas, the chakra (divine discus capable of conquering all six divisions of earth) appeared for him, along with all the accompanying powers.

[v.76–78] Like the first Chakravarti Bharata, he too conquered all directions for

a long time, gathered the finest treasures of every land, and kept all under his

command. Returning after the conquest, he came to Ayodhya — a seat of royalty and

splendour — and lived happily, enjoying the ten kinds of pleasures in full measure.

That meritorious king had sixty thousand sons; so full of virtues were they, it was

as if Brahma had manifested virtue itself in the form of those sons.

[v.79–81] One day, the sage-king Shri Chaturmukha came to the Siddha forest, and there the omniscience that illumines all things — seen and unseen — arose in him. All the gods came to his auspicious festival. Manikethu also came, and there he wished to know where the god Mahabala had been born. Using his clairvoyance, he discovered that Mahabala, by the fruition of his remaining merit, had become Chakravarti Sagar. When Manikethu came to Sagar and began to speak:

[v.82–83] "Do you remember? When we were both in the Achyuta heaven, we took a vow that whichever of us was born first, the other who remained would reveal to him the true nature of things. You have long enjoyed this empire, the very essence of human birth. O worthy soul! What gain is there in these pleasures, as terrifying as a serpent's hood?"

"Therefore, O King, now prepare for liberation." — Even after Manikethu said this, the Chakravarti remained unmoved. And indeed, without the ripening of the right time (kala-labdhi), how can the path to liberation be found?

[v.84–86] Knowing that Sagar was still averse to the path of liberation, Manikethu engaged in other conversation and departed — and rightly so, for those who know the proper sequence do not do anything contrary, even out of affection. Thinking "Shame on these pleasures that corrupt even at one's own words, that produce various sins and are so hard to abandon!" — thus disgusted, the god Manikethu returned to heaven.

[v.87–89] After some days, Manikethu devised another plan to draw the king toward initiation and descended to earth. He fashioned for himself a supremely beautiful body, radiant as the moon, blazing as the sun, so beautiful it surpassed even Kamadeva. Taking this form, with all his senses subdued, he assumed the guise of a Charana-muni (wandering ascetic), and absorbed in contemplation of supreme restraint, having bowed to the Jinendra deity, he seated himself in Sagar's Jinalaya (Jain temple).

[v.88–89] When the king saw this Charana-muni, he was filled with wonder and asked: "Why have you adopted this austerity in the beauty of your youth?" The Charana-muni fashioned a reply:

[v.90–91] "This youth — old age will devour it. Life is wasting away every moment. This body is worth abandoning — it is impure, a source of all manner of sins, hard to control, and a vessel of sorrows. This soul is forever subject to the union with the undesired and the separation from the desired.

[v.92] This soul has been caught in the cycles of birth and death since beginningless time, and will remain so for infinite time to come.

[v.93] All these sufferings are given by the enemy called karma. Therefore, just as one burns and purifies gold ore to extract pure gold, I shall burn away these karmas in the fire of austerity and attain imperishable purity."

[v.94] Upon Manikethu saying this, Sagar Chakravarti was indeed frightened by the sorrows of samsara — but he did not proceed toward the path of liberation, for he was firmly bound by the chains of his sons.

[v.95] Seeing this, Manikethu became very grieved and thought: "This man's samsara is still very vast — not small, not near its end." And rightly so — which wise man does not grieve when his remedy proves fruitless?

[v.96–97] The god thought further: "This Chakravarti, enslaved by the trifling prosperity of empire, has forgotten even the glory of the Achyuta heaven and the glory of liberation — and rightly so, for where is the capacity for reflection in those who are enslaved by desire? It seems he considers only the gain of having sons as his true gain, not the attainment of the glory of heaven and liberation." Thus reflecting, the god departed.

[v.98–101] Many days later, the princes — proud as young lions — felt a stirring of pride, came before the Chakravarti in his assembly and submitted: "The youth of a kshatriya's sons is not worth anything until the father sends them to accomplish some difficult task. If a father does not send them on a hard mission, what is the use of being born and living? Birth and living are common to all beings. Therefore, O King, please command us to some act of courage, so that this idleness and negligence — born of merely eating and lying about — may be destroyed."

[v.102–103] Hearing this, the Chakravarti said with pleasure: "My sons, the chakra has already accomplished everything — between the Himavan mountain and the sea, what object is there that is not already mine? So I give you this task: all of you together, enjoy my royal prosperity in a fitting manner."

[v.104] Thus King Sagar repeatedly turned them away, and they fell silent — rightly so, for those born of a pure lineage obey their father's command.

[v.105–106] The princes came again one day and submitted: "If you do not give us some work, we will not enjoy your kingdom either." Somewhat troubled, the king thought: "What work can I assign them?" Suddenly he remembered and said with great joy: "There is one religious work yet to be done."

[v.107–108] The king then commanded all the princes: "King Bharata built twenty-four Jinalaya temples of the Arhant deity on Mount Kailash with great jewels — cause the flow of the Ganga to encircle that mountain as a moat." Hearing this, the princes took the danda-ratna (staff-gem) and swiftly accomplished this task.

[v.109–115] The god Manikethu was again stirred by affection and nobility and reflected on yet another plan to guide Sagar. He considered that speech may be of four kinds: that which is beneficial and also pleasant; that which is beneficial but unpleasant; that which is pleasant but not beneficial; and that which is neither beneficial nor pleasant. Abandoning the last two, one should speak only of what is beneficial — so he resolved. Coming to Mount Kailash, he took the form of a cruel serpent and rendered those proud princes unconscious, like a heap of ashes. This is right — for sometimes friends must do what is unpleasant, if it serves a

higher good.

[v.113–115] Though the ministers came to know of the death of those princes, knowing the king's extreme love for his sons, they could not bring themselves to tell him and remained silent, hiding the truth. Then Manikethu came to Sagar in the form of a Brahmin, overwhelmed with grief, and submitted: "O King! While you protect this realm and all is well throughout the land, Yama has taken my son beyond his allotted span — today, without his consent, Yama has carried him away. If you do not bring him back from Yama today, then know that before your very eyes, he will take me too. For what will the arrogant not do? He who is greedy for unripe fruit — will he leave the ripe?"

[v.116–117] Hearing the Brahmin's words, the king smiled and said: "O Brahmin! I know that it is only the Siddha Bhagavans who can drive away Yama — no one else can prevail against him."

"Along with this, a great boon must be made." — Upon the Brahmin saying this, his words like a thunderbolt shattered the king's heart into pieces, and for a moment the king became motionless, like one without life (fainting).

[v.121–123] With water mixed with sandalwood and khus-khus paste, with the words of friends, with sprinkling and the application of sandalwood paste and the like, he was gradually revived. And then he began to reflect:

[v.124–125] "All is transient! This body is a doer of inauspiciousness, impure, decaying and repulsive.

[v.126–127] Youth is like the colours of a rainbow — knowing all this about the world, people go to the forest to perform austerities. 'I am a fool, still enthralled by this even today.' — Reflecting thus, he installed the worthy Bhagirata — son of the king of Bhagali-desha, Simhavikrama, through his daughter Vidarbha — on the royal throne.

[v.127–128] He himself accepted initiation from the omniscient Dridhsharma and shone in the kingdom of austerity — rightly so, for noble souls remain at home only until they perceive a cause for renunciation.

[v.128–132] Then the god Manikethu came to the princes and having revealed his disguise and sought forgiveness from all. All said: "Friend, what offence is yours? You did what was dear and beneficial to us." With such pleasant words, the monks comforted the god at that time. Knowing that his purpose was accomplished, the god departed contentedly to his heaven — rightly so, for it is precisely by doing good to others that great ones are generally satisfied.

[v.133–134] Bhagirata also went to those same monks, saluted them with devotion, heard the nature of dharma, and accepted the lay vows (shravakas vrata) prescribed by the Jinendra deity.

[v.135–136] Thereafter, the friend Manikethu-deva went before all those monks including Sagar and revealed his disguise, and sought forgiveness from all. All said: "Friend, what offence is yours? You did what was dear and beneficial to us." With such pleasant words the monks comforted the god, who then departed satisfied.

[v.137] All those wise monks performed excellent austerities in the prescribed

manner for many days, and then, having arrived at the peak of Sammeda Shikhar, through Shukla-dhyana they departed from there to liberation.

[v.138–139] Upon hearing news of all their liberation, great dispassion arose in Bhagirata's heart. He gave all his royal prosperity to Varadatta, went to Mount Kailash, and accepted initiation from the great monk Shivagupta, and stood in the Pratima-yoga on the banks of the Ganga. Indra came and anointed both of Bhagirata's lotus-feet with the water of the milk-ocean; the flow of that water of anointment merged into the Ganga — and from that time forward, the Ganga came to be regarded as a sacred tirtha in this world. Bhagirata performed supreme austerities on the banks of the Ganga and attained liberation from that very spot.

[v.142] Gautama Swami said to Shrenik: "There is no friend like a true friend, in this world or the next. Even the most secret things, which cannot be said before one's own parents, can be told to a friend. A friend, without counting even his life, accomplishes the most difficult tasks. Manikethu-deva himself is the living example of this. Therefore in this world one should have such a noble friend."

[v.143] May those Sagar-Bhagavan be ever victorious — who was the brave and unconquerable Jayasena, and who became the great Mahabala god in the Achyuta heaven, then the complete Chakravarti Sagar, and who finally, as the last-bodied one, destroyed all karmas and remained as pure self-nature alone.

— Thus the 48th Canto of the Mahapurana of Shrimad Gunabhadracharya, narrating the Purana of Ajitanath Tirthankara and Sagar Chakravarti, is complete. —

First Section of the new Hindi translation of Shri Uttarpurana composed by

Shrimad Gunabhadracharya is concluded. [Section 1]

SECTION III: THE PURANA OF SAMBHAVANATH — 49th CANTO

May Lord Sambhavanath grant me well-being — he whose right knowledge (kevalajnana) clearly reveals all objects present before it, i.e. all material things of the world appear in whose knowledge, and who destroys all forms of heresy.

[v.1] In the eastern Videha region of this Jambudvipa, on the northern bank of the Sita river, lies a land called Kaccha. Its city of Kshemasura was ruled by King Vimalavahana. For some reason he quickly became dispassionate and began to reflect that there are three causes of dispassion present in this world:

[v.2–4] First, this soul, while living right in the midst of Yama's domain, yet because of the rise of the moha-karma (delusion), desires only to continue living and does not think of the means to escape — shame then upon that darkness!

[v.5] Second, this soul's life is composed of very few and numbered moments; it takes those same moments as its refuge, but those very moments, through the activities of breathing and the like, are constantly depleting it and in the end deliver it to the proximity of Yama.

[v.6] Third, these beings, tormented by the heat of desire, seek refuge in the shade of the wish-granting tree at an old broken bank of the river of sensory pleasures — but that refuge cannot protect them with peace and safety.

[v.6] Reflecting thus, he gave his kingdom to Vimalakiti and, taking initiation from the Jinendra Svayambhuprabha, became his disciple.

[v.7–8] Having mastered the eleven Angas, he contemplated the sixteen auspicious meditations (solah-karana-bhavana), and in the end bound the Tirthankara name-karma that would cause three worlds to tremble. At the end of his life he relinquished his body through the final meditation and became an Ahamindra in the beautiful celestial vehicle called Sudharshana in the first Graiveyaka heaven.

[v.9–12] His lifespan there was twenty-three ocean-ages, his body was sixty angulas tall, he had the Shukla-lesya, breathed once every eleven and a half months, took mental food once every twenty-three thousand years, had non-sensory (apravichara) pleasures, possessed clairvoyance extending to the seventh hell, and could travel and transform himself up to that same extent. In this way he enjoyed the pleasures of an exalted Mahendra, adorned with the powers of anima, mahima and so forth born of meritorious fruition.

[v.14–15] Thereafter, in the Bharata-kshetra of this same Jambudvipa, the king of Shravasti city was named Dridharaja, of excellent radiance, born in the Ikshvaku lineage and Kashyapa clan, whose queen was named Sushena. When six months of the Ahamindra's life remained, a shower of jewels began to fall on the king's house, and his glory spread everywhere.

[v.16–17] On the eighth day of the bright fortnight of Phalguna, at the time of the Mrigashira constellation, Queen Sushena had sixteen auspicious dreams through the power of meritorious karma. After those dreams she saw a beautifully marked

elephant, adorned as if with the summit of Mount Meru, entering her mouth. Upon hearing the meaning of those dreams from her husband, she was greatly pleased. On that very day the Ahamindra completed his lifespan and entered her womb. In the ninth month, on the full-moon day of Kartika, when the moon was in the Mrigashira constellation, the Lord was born.

[v.20–23] At the conclusion of the birth-celebration, the Indras praised the Lord: "O Sambhavanath! Even without the arising of the Tirthankara name-karma, by your mere birth alone, joy has come to all beings." They praised the Lord's body as a wish-granting tree adorned with branches of long arms, at whose sight the bee-like gaze of the gods is satiated for a long time. "Just as the brilliance of pure Syadvada-speech surpasses the opinions of Kapila and others, so your radiance too shines, surpassing the brilliance of all." "Just as sandalwood is adorned with its joyful fragrance, so you too, through the Mati-jnana, Shruta-jnana and Avadhi-jnana that arose simultaneously, are benefiting the world." After offering stuti, the Indra performed an ananda-nataka, and having handed the Lord over to his parents, departed to heaven with all the gods.

[v.25–27] After the interval since Sambhavanath, the Lord was born with a lifespan of sixty lakh purvas and a body height of four hundred dhanus. When one quarter of his lifespan — fifteen lakh purvas — had passed, he obtained royal glory. For forty-four lakh purvas and four purvangas he experienced pleasures brought by the gods at every moment. Thereafter, upon seeing a cloud disperse, self-knowledge arose in him, and he became dispassionate.

[v.28–30] He began to recall his earlier lives and reflected: "Within this body, it is the life-karma itself that is Yama; those of other faiths, in error, point to

some other Yama. These worldly beings, not knowing this, are killed by that Yama (i.e., life-karma) again and again. Yama resides in this very body and yet causes the body's decay; still this soul seeks to dwell in this same body again and again."

[v.32–35] "Absorbed in the juice of attachment, this soul regards even the tasteless objects of the senses as delicious — shame, again and again, upon this disorder of its intelligence carried on since beginningless time! The union of the soul, the senses, lifespan and desirable objects is what is called happiness in the world. Why does the soul not know that permanent happiness is the union with its own Self? Why does it not even reflect on it?

> The union with the Self alone is eternal; all else is impermanent and a giver of suffering. This prosperity is fleeting as lightning — whoever abandons the desire for it attains the ever-abiding, pure radiance of right knowledge." Thus the Lord was contemplating the true nature of things when the Laukantika-devas (celestial messengers) arrived, praised him, and departed.

Lord Sambhavanath gave his kingdom to his son; the Indras came and celebrated his initiation. He then mounted the palanquin named Siddhartha and, accompanied by the gods, set out and along with a thousand kings accepted the Jain initiation in the forest called Sahetuka.

[v.38–39] The next day, mental-perception knowledge (manahparyaya-jnana) arose in him, and the gold-radiant Lord entered the city of Shravasti to receive alms. King Surendradatta saw him and immediately performed the padgahana (formal reception), and gave proper alms. At that same moment, the five divine miracles (panchashcharya) of resplendent jewels rained upon his house.

[v.40–41] The pure-minded Lord then took a vow of silence and performed austerities. After fourteen years thus, on the fourth day of the dark fortnight of Kartika, in the Mrigashira constellation, in the evening, beneath a Shalmalī tree in that same

Sahetuka forest, having taken the vow of Bela (second-meal fast), the Lord was seated, and on that very day he destroyed the four destructive karmas — knowledge-obscuring, perception-obscuring, deluding and obstructing — and attained omniscience.

[v.42–49] All the Indras — of the Kalpavasi, Bhanavasi, Vyantara and Jyotishka classes — came together and celebrated the omniscience festival. Just as the best of mountains Meru is adorned by the small mountains around it, so the Lord was adorned by 105 ganadharas headed by Charushena. There were 2,150 who knew the eleven Angas and fourteen Purvas; 1,29,300 instructor-monks; 9,600 clairvoyants; 15,000 omniscients; 29,800 possessors of transformation power; 12,150 mental-perception knowers; 12,000 scholars of the highest doctrine — totalling two lakh monks. There were 3,20,000 nuns beginning with Dharmarya; 3,00,000 lay-men and 5,00,000 lay-women. Beyond these, gods, goddesses and animals in countless numbers attended him. Thus the Lord was the master of twelve assemblies filled with these righteous beings. He was endowed with thirty-four special marks and eight divine miracles; he gladdened all with the moonlight of divine sound; he brightened those who bowed to him like the sun brightening the lotus. He always moved in the pure realm — lustrous, free of all blemish, with all enemies destroyed, dispeller of darkness. He was surrounded by ascetics like stars, was the enemy of Kamadeva, bore the great light of knowledge, always moved in Samyak-charitra, was ever rising like the Pole Star, was served by all three worlds, caused the blossoming of the lotus-like worthy souls, illumined all — the cosmos and beyond — and constantly destroyed all darkness, inner and outer.

[v.54–56] Thus, outshining even the moon, he began to travel about to shower dharma on all — rightly so, for the actions of the noble are like clouds, bringing joy to all. Finally, when one month of his life remained, he stopped his wandering,

arrived at Mount Sammed Shikhar, and together with a thousand monks took the Pratima-yoga. On the sixth day of the bright fortnight of Chaitra, in the Mrigashira constellation, at the time of sunset, he attained the company of liberation.

[v.57–59] The Lord of the fifth omniscience (kevalajnana) and abiding in the fifth mode of liberation — all the gods together came and worshipped at his fifth auspicious liberation (moksha-kalyana). The Lord Sambhavanath, skilled in knowing the means, transcended the eight excellent stages of restraint from the sixth to the fourteenth, destroyed the eight most vicious karmic enemies in sequence, fashioned a body of the eight perfect virtues — led by right faith — and protecting the eternal eighth earth, became resplendent there in the experience of infinite joys forever.

— Thus the 49th Canto narrating the Purana of Sambhavanath Tirthankara in the new Hindi translation of the Mahapurana is complete. Second Section concluded. —

SECTION IV: THE PURANA OF ABHINANDANANATH — 50th CANTO

May Lord Abhinandana-Swami protect those who salute him — he from whose true speech the truth of his words is proven, and whose true words prove the truth of his omniscience.

[v.2–5] In the eastern Videha region of the Jambudvipa, on the right bank of the Sita River in the land called Mangalavati, lies a city called Ratnasanchaya. King Mahabala ruled there, master of great glory and support of the four varnas and ashramas. During his reign, injustice was never heard of; all subjects moved freely

in their respective paths. In that king, the six royal qualities had themselves lost their excellence — and even made worthless as they were, he was yet virtuous through dana (generosity), satya (truthfulness) and other virtues. He was the sole master of all prosperity — though Sarasvati, Kirti and Viralakshmi were all consorts of that Lakshmi, he showed love to all, and each was content in its own place.

[v.8–9] The wish-fulfilling tree of his body was adorned with the wish-fulfilling vine of his queens and bore all the fruits of joy that one could desire. His lengthy span of time passed happily, like a moment, in the service of the bee-like gaze of his beautiful queens' lotus-faces.

[v.10–11] One day, even though all desired pleasures were available to him, dissatisfaction arose and that noble king gave all his kingdom to his son Dhanapala. Going before the Guru Vimalavahana, he accepted initiation, mastered the eleven Angas, and contemplated the sixteen cause-meditations.

[v.12] Through the contemplation of these meditations, the Tirthankara name-karma was bound — the karma which would bear the fruit of five auspicious events (kalyanaka). This is rightly so, for what do the learned not obtain?

[v.13] At the end of his life he accepted the final meditation (sanyas) and, having relinquished his body, became an Ahamindra in the celestial vehicle called Vijaya in the first Anuttara heaven with a lifespan of thirty-three ocean-ages.

[v.14–15] In the celestial vehicle Vijaya, he experienced pure self-bliss like refined gold. At the end of his lifespan his mind was tranquil; he contemplated the wealth of dispassion, engaged in devotion to the Arhant deity, and remained there

preparing to take birth in the Bharata-kshetra.

[v.16–18] In Ayodhya city of this very Bharata-kshetra, a king named Svayamvara of the Ikshvaku lineage and Kashyapa clan, possessor of wonderful glory, ruled; his chief queen was named Siddhartha. When six months of the Ahamindra's life remained, a shower of jewels began to fall at that queen's house, and she came to be regarded as supremely venerable. On the sixth day of the bright fortnight of Vaishakha, in the auspicious Punarvasu constellation, during the last quarter of the night, she had sixteen auspicious dreams, and at the end she saw an elephant entering her mouth. She asked her husband about these dreams in the morning.

[v.19–20] Hearing the dreams' significance, she was greatly pleased. By the fruition of her own meritorious karma, on the twelfth day of the bright fortnight of Magha, in the Aditya-yoga and Punarvasu constellation, she gave birth to an excellent son. By the Lord's special power, Indra's throne trembled; knowing through his clairvoyance that a Tirthankara had been born in the three worlds, Indra came immediately.

[v.21–24] With his goddess and many other gods, Indra came swiftly and carried the divine child — shining like the rising sun — to Mount Meru, seated him on the divine throne, anointed him with the waters of the milk-ocean, adorned him with all manner of ornaments, and gave him the name Abhinandana. With great devotion showing many emotions and acting out fine performances, the thousand-eyed Indra with many arms performed the tandava-dance in the sky, his love reaching the highest pitch. Then returning to Ayodhya, removing the illusory substitute-child, he placed the real Lord before his parents, and all the gods departed to their respective realms.

[v.25–27] After ten lakh crore ocean-ages following Sambhavanath, Abhinandana-Swami was born. His lifespan was fifty lakh purvas, his body height three hundred and fifty dhanus; his lustre was like the rising moon; he was an accumulation of merit and blazing like the sun.

[v.29–32] His father gave him the kingdom saying "Enjoy this excellent realm" and departed for the forest to practise austerities. At that time the moon coveted his radiance; the sun coveted his brilliance; Indra coveted his sovereignty; and desire longed for what was his. His atoms of merit, each growing infinitely with each moment, bore fruit at every instant. Having conquered the radiance of all others and delighted all subjects, he shone with his own brilliance, surpassing even the sun and moon.

[v.35–40] He was resolute and charming in youth; resolute and bold in kingship; resolute and still in austerity; and resolute, having attained greatness, in his final state. His three powers bore the three accomplishments that promote dharma — rightly so, for power is that which benefits both worlds. His fame filled the scriptures; composed songs of praise written in letters and syllables filled the texts; everyone's gaze was full of love for him; his memory arose constantly in discussions of virtues. All the qualities that appear in great age had already fully come to him from the beginning — if they had not come first, why would the thrones of the Indras tremble and they come to serve him from the very womb? The excellent triple-gem (right faith, knowledge and conduct) that came with him from previous lives was present in abundance in him. After such time had passed, one day while he was seated on the terrace of his palace, gazing at the sky, he saw a city made of clouds — but it vanished before his very eyes. At that moment self-knowledge arose and he began to reflect: "These pleasures are inevitably to be destroyed."

[v.46–50] "Though this body has been filled with all desired objects, like a courtesan it will surely abandon me." The Lord also reflected: "In this body it is possible to die only because life dwells in it; if there were no life there would be no death. Therefore those who fear death should first fear life." "The prosperities of this samsara are like a city built of clouds — just as that cloud-city vanished before my eyes, so all these things are impermanent. Even the foolish can understand this very well." At that moment, the Laukantika-devas came and worshipped him; all the gods celebrated his initiation ceremony. Thus, with all senses pacified, Lord Abhinandana-Swami mounted the palanquin Hastachitra and on the twelfth day of the bright fortnight of Magha, in the Punarvasu constellation in the evening, arrived at the forest called Ugrodyana.

[v.51–54] There, along with a thousand distinguished kings, he accepted the sacred Jain initiation with the vow of Bela, and at that very moment the fourth knowledge, Manahparyaya-jnana, arose in him. On the day of his penance-break (parana), wishing to receive alms, he entered Ayodhya city; seeing him, Maharaj Indradatta performed his formal reception (padgahana); a faultless penance-break was completed, and so the five divine miracles rained upon King Indradatta's house. Thereafter, having taken the vow of silence, the Lord performed austerities for eighteen years.

[v.55–56] After eighteen years, having taken the Bela vow, he was seated beneath a Vaishali tree. On that very day — the fourteenth day of the bright fortnight of Pausha, in the evening, in the seventh Punarvasu constellation — omniscience arose in him. At that very moment all the Indras came and worshipped him.

[v.57–65] In his samavasarana were 103 ganadharas headed by Vajranabhi; 2,500 monk-

scholars who knew the eleven Angas and fourteen Purvas; 2,30,050 instructor-monks; 9,800 clairvoyants; 16,000 omniscients; 19,000 possessors of transformation-power; 11,650 mental-perception knowers; 11,000 scholars of debate. In total there were 3,00,000 monks. Beyond these, 3,03,600 nuns headed by Merushena; 3,00,000 male laypeople worshipping the lotus-feet of Lord Abhinandana; 5,00,000 female laypeople; and innumerable gods, goddesses and animals in counted numbers served him. Such were the twelve assemblies of the noble and worthy souls of which the Lord was the master. Wandering and showering the nectar of dharma, the Lord travelled far and wide over the noble land. Finally he stopped his wandering, arrived at Mount Sammed Shikhar, took a one-month vow of Yoga-nirodhya; then his divine sound ceased, he was engaged in the actions of those days, and he had the two final pure dhyanas.
On the sixth day of the bright fortnight of Vaishakha, in the seventh Punarvasu constellation, in the morning, through the Pratima-yoga, along with many monks, he departed to the place of liberation.

[v.67–70] All the Indras came at that time, bowing with their eight limbs in devotion, worshipped the Lord of the three worlds, offered salutation, and then departed to their respective realms. May Lord Abhinandana Jinendra be ever victorious — he upon whom the five-kalyana-born stream of jewels as Lakshmi was bestowed by the Indras, and who received the embrace of the imperishable, karma-destruction-born Moksha-Lakshmi! May Lord Abhinandana protect you — who in the birth in Ratnasanchayapura was the king named Mahabala, then the victorious Ahamindra named Vijaya in the Anuttara heavens, and then in Vrishabhadevas Ikshvaku lineage became the king Abhinandana of Ayodhya!

— Thus the 50th Canto narrating the Purana of Abhinandananath in the new Hindi translation of the Mahapurana is complete. Third Section concluded. —

SECTION V: THE PURANA OF SUMATINATH — 51st CANTO

May Lord Sumatinath give us good understanding — those who accept only Sumatinath's wisdom as true wisdom, and those noble persons who always regard his words as authoritative, shall certainly attain imperishable prosperity.

[v.1] In the Pushkalavati region of the eastern Videha in the Dharma-Khandadvipa, on the northern bank of the Sita River, lies a land called Pushkalavati; its city of Pundarikini was ruled by King Ratisena. Through the great merit he had acquired in his previous birth, he obtained a very large kingdom that ever grew. During his reign he never became angry — he had conquered all enemies — and was endowed with prosperity of all kinds. He governed that kingdom with excellent policy, free from all vices.

[v.2–11] The science of governance belonged to Ratisena alone; none other had such wisdom. Among the four sciences of the state, the fourth — the science of punishment (danda) — was never applied, for the subjects never strayed into any one of the many punishable paths. The desire of the senses, when all desired objects are present, is satisfied when the mind is content. That contentment was nothing rare for King Ratisena, given his abundance of all desired things. He accumulated wealth through the four means: earning, protecting, increasing and spending — and his faith was that the Arhant alone is God. Thus he enjoyed the three Purusharthas — dharma, artha and kama — in mutual harmony for a long time. One day he suddenly began to think: "What is the good of the soul in this samsara? How can the happiness that

is far from the whirlpools of births and deaths in this cycle of existence be attained? Neither from wealth and the fulfilment of desires can happiness come, for these increase one's worldly wandering. Nor can true happiness come from the dharma I practice while being a householder, for even that involves some sin. Therefore, there must be some other dharma that is entirely free from sin, and from that alone can the highest happiness come." Thus becoming dispassionate, that noble king gave the heavy burden of the difficult-to-bear kingdom to his son Atiratha, and himself took up the easy-to-bear burden of austerity.

[v.12–13] He accepted initiation before Lord Abhinandana, practised the eleven Angas, and with the desire to conquer the enemy of moha, even relinquished attachment to his body. He contemplated the sixteen auspicious meditations of the Tirthankara-nature, and in the end, accepting the final meditation (sanyas), bound the karma for the lifespan of the supreme Ahamindra.

[v.15–18] In the Vaijayanta celestial vehicle he became an Ahamindra with a body of one ratni in height. There he breathed once every sixteen months and fifteen days, took mental food every thirty-three thousand years, had Shukla-lesya, illumined all the cosmic-axis with his radiance, knew all through his clairvoyance, could use his transformative power up to that same extent, and could lift that whole region. The pleasures of the Ahamindras are the principal pleasures for souls — free from disturbance, free from sensory experience, and long-sustaining in the production of dispassion. At the end of his lifespan he would come to this middle world with great care.

[v.19–23] In Ayodhya city of this Bharata-kshetra, of the lineage and clan of Vrishabhadevas, the victorious king Megharartha ruled, with his great queen Mangala.

When six months of the Ahamindra's life remained, the gods showered a rain of jewels on this great queen and worshipped her. On the second day of the bright fortnight of Shravana, in the Magha constellation, the queen dreamed sixteen dreams including an elephant, and finally saw an elephant entering her mouth — on that very day Lord Sumatinath entered her womb. She asked her husband about these dreams in the morning. Pleased by the meaning, in the ninth month, on the eleventh day of the bright fortnight of Chaitra, in the Magha constellation, she gave birth to that Ahamindra-soul — possessing the three knowledges Mati, Shruta and Avadhi, of divine form, the master of the noble, and the Lord of three worlds.

[v.24–26] The Indras came at once and carried the Lord to Mount Meru, performed the birth-festival with great splendour, and brought him back to his parents' home. After nine lakh crore ocean-ages following Abhinandana, Lord Sumatinath was born. His lifespan was forty lakh purvas, his body height three hundred dhanus, his lustre like burnished gold, and his form naturally beautiful.

[v.31–52] (Description of the Lord's sublime physical characteristics — his eyebrows, eyes whose gaze brought joy to the highest degree, his nose proud with beauty, his cheeks surpassing the glory of the chest's Lakshmi, his teeth like rows of kunda-flowers, his divine speech beyond compare, his neck encircled as if by a necklace of the three worlds by Indra's own hands, his mighty shoulders like mountain peaks, his arms hanging to his knees, his broad chest where both Moksha-Lakshmi and Abhyudaya-Lakshmi dwelt together, his slender waist nonetheless bearing the weight of his massive upper body with ease, his profound navel, his shapely thighs compared to which plantain stems became the metaphor, his calves — which Brahma made of thunderbolt lest slender calves could not bear the weight of three worlds — and his feet which had taken on the form of a tortoise's back —

indicating the ten dharmas that would destroy karma. His toenails were as if the moon in ten forms was serving his feet to attain the place of liberation. Such was his whole body's beauty, adorned with auspicious marks and minor signs, that there was no doubt it would be embraced by Mukti herself.)

[v.55–75] After ten lakh purvas of youth, he obtained the empire that surpasses heaven. In his kingdom he never committed violence or falsehood; even in a dream no joy of theft or passion came to him. He suffered no unwanted union, no separation from the desired, no disease, no regret — not any inauspicious states. He was the master of all prosperity and ever served by gods, vidyadharas and humans. Dispassion arose in him when twenty-nine lakh purvas and twelve purvangas of his reign had passed. At that moment the Laukantika-devas came and praised him; Indras came and anointed him. Then, mounting the palanquin named Abhaya, Lord Sumatinath went to the Sahetuka forest, and on the ninth day of the bright fortnight of Vaishakha, before noon, in the Magha constellation, along with a thousand kings, taking the Tela (third-meal) fast, he accepted initiation, and simultaneously Mano-paryaya-jnana arose in him. On his penance-break day, he went to Saumanas city; King Paddyuti formally received him, gave faultless alms, and the five divine miracles rained and he was worshipped. After that the Lord went to the forest, maintaining silence and performing austerities with great vigilance, destroying sins. After twenty years, one day in that same Sahetuka forest, seated beneath a Priyanghu tree with the Tela vow, on the auspicious day of Chaitra in the Magha constellation at sunset, omniscience blazed forth. All the Indras came at once and worshipped him, and constructed the samavasarana.

[v.76–84] In his assembly there were 116 ganadharas headed by Amara; 2,400 knowing the eleven Angas and fourteen Purvas; 2,04,350 instructor-monks; 11,000 clairvoyants;

13,000 omniscients; 18,400 possessors of transformation-power; 10,400 mental-perception knowers; 10,450 scholars of debate — totalling 3,20,000 monks. Beyond these, 3,30,000 nuns headed by Anantamati; 3,00,000 male laypeople and 5,00,000 female laypeople served him; and innumerable gods, goddesses and animals in counted numbers. Worshipped by the Indras, the Lord gave his divine teaching in the eighteen sacred regions. As excellent seeds sown in excellent soil yield great fruit, so the Lord sowed the seed of the divine sound bearing the great fruit of liberation, in all languages to all worthy souls. When one month of his lifespan remained, he stopped wandering, arrived at Sammed Shikhar, took the Pratima-yoga, and at the end of his lifespan attained liberation. On the eleventh day of the bright fortnight of Chaitra, in the Magha constellation, in the evening, Lord Sumatinath-Bhagavan was liberated; at that very moment the Indras came and worshipped at his Moksha-kalyana.

[v.85–87] He who was the king Ratisena master of Pundarikini, then the Ahamindra in the Vaijayanta vehicle, and then the accomplished, infinitely glorious Tirthankara Sumatinath endowed with all virtues — may those Bhagavan grant you all manner of accomplishment. Those who during the birth-ceremony were called 'Sadyojata', who at birth were adorned with ornaments made by the Indras and were called 'Vama' (beautiful), who at the diksha-kalyana were called 'Aghora', who at the attainment of omniscience were called 'Ishana', and who at liberation were called 'Tatpurusha' — such supremely venerable Lord Sumatinath Jinendra, free from attachment and aversion, take him as refuge for peace.

— Thus the 51st Canto narrating the Purana of Sumatinath Tirthankara is complete. Fourth Section concluded. —

SECTION VI: THE PURANA OF PADMAPRABHA — 52nd CANTO

May Lord Padmaprabha-Swami always protect us — he who, since Lakshmi does not stay steadfast on the lotus and therefore is not well adorned there, has abandoned the lotus and taken refuge in the Jina.

[v.2–12] In the eastern Videha region of the second Dhataki-khanda island, on the right bank of the Sita River, in the land of Vatsa, is a city called Susima. Its king was named Aparajita, conqueror of all enemies internal and external, himself unconquerable. He won over crooked men by his very valour; his arms had great strength; his treasury was full; and his army of seven kinds was complete. By his truth, the clouds rained according to the farmers' wishes and various crops grew. By his generosity, poverty became like the flower of the sky on earth — those who were once poor became wealthy through the king's gifts. Just as good seed sown in good soil bears fruit, so all the virtues of kings were present in him; hence those virtues of truth, generosity and excellence gave birth to other kindred virtues. The various material prosperities of others could not lead that Aparajita to evil paths — rightly so, for can the wind that uproots trees shake Mount Sumeru? Never.

He was adorned with the six royal qualities and those qualities were themselves adorned by him. For a long time he enjoyed the excellent kingdom obtained through the ripening of supreme merit accumulated in many previous lives. Then he began to reflect: "In this samsara, all states are momentary and happiness is experienced only through states — so when the cause perishes, how can the effect remain?" Seeing everything as momentary, he gave his kingdom to his son Sumitra. Having gone to the Jinalaya

of Pihatakshrava and taken him as his initiation-guru, and having mastered the eleven Angas, he bound the Tirthankara name-karma. At the end, through samadhi-marana, he relinquished his body and in the beautiful celestial vehicle Pritikara in the supreme upper Graiveyaka heaven became an Ahamindra with a lifespan of thirty-one ocean-ages, a two-hand body, Shukla-lesya, breathing once every thirty-one pakshas (fifteen and a half months).

[v.16–21] After thirty-one thousand years he took mental food; he was satisfied; his radiance and power and clairvoyance extended to the seventh earth; up to that same extent he could exercise his transformative power; he enjoyed the pleasures of Ahamindras. When his lifespan there was ending and the days to be born on earth came, in the Koshambhi city of this Jambudvipa's Bharata-kshetra, of the Ikshvaku lineage and Kashyapa clan, a great king named Dharana was ruling; his queen was named Susima. She was honoured from six months prior through a rain of jewels and other signs. On the sixth day of the dark fortnight of Bhadra, in the morning, when the Chitra constellation was conjoined with the moon, she dreamed sixteen dreams including an elephant, and finally saw an elephant entering her mouth. She rose and asked her husband about the signs — upon hearing the significance, she was greatly pleased. On the thirteenth day of the dark fortnight of Kartika, in the Magha constellation, Lord Aparajita was born of Susima Devi, with the lustre of a red lotus petal. All virtues arose simultaneously with the Lord's birth and all faults were destroyed; the grief of all beings was destroyed by joy. At the birth of this Lord who would set in motion the paths to heaven and liberation, the radiance of Moha (delusion) was extinguished, and it trembled thinking "I am now destroyed." At that time the learned spoke among themselves: "By the birth of this Lord who would awaken all, many people will abandon the sleep of delusion; the enmity born of birth-connection will be destroyed; Lakshmi will blossom; and fame will spread

through the three worlds." At that very moment the gods and Indras came, anointed the Lord with the water of the milk-ocean on Mount Meru, and joyfully gave him the name Padmaprabha.

[v.26–40] After ninety thousand crore ocean-ages following Sumatinath, Padmaprabha was born in the Ikshvaku lineage. His lifespan was thirty lakh purvas, his body height two hundred and fifty dhanus; the gods constantly worshipped him. When one quarter of his lifespan — the period of youth — had passed, he obtained the kingdom that has no enemy, the kingdom come down through successive generations. At the time of his coronation, all felt as if their own coronation was happening; the eight great fears were destroyed in that land forever. Poverty fled; wealth spread as one desired; all auspiciousness and all prosperity were perpetually present. When no one asked anyone else for anything, the donors themselves would always ask: "Who among the men desires what object?" — donors were many, seekers were none. When sixteen purvangas less than one lakh purvas of his lifespan remained, one day, hearing of the condition of an elephant tied at his door, his memory of previous births arose, and at that very moment he, knowing the true nature of things, began to condemn samsara, and became dispassionate from the sinful and pain-giving sensory pleasures. He was reflecting: "What has not been seen in this samsara? What has not been touched, smelled, heard, tasted? Nothing — and yet this soul desires everything again, like a new thing. This being in samsara has enjoyed the same things again and again in infinite births — is the middle of the ocean of desire ever finite? What then is gained from this?" The soul is not satisfied by the senses; until this soul — through the destruction of the destructive karmas — knows all of samsara, it can never be satisfied. This body is the lair of serpents of disease; those disease-serpents repeatedly bite and destroy the desired things, and yet this soul sees them and still desires them — why? From this body of beings there

is always only harm; this body has made itself everyone's enemy — has anyone anywhere ever had lasting benefit through it? What then is the use of living? Those who regard the five sins of violence etc. as dharma, and the union of the senses with objects as happiness — they are favoured by the worldly beings who believe things wrongly. Therefore, the learned should always contemplate and study only that which destroys both sin and pain.

[v.50–68] Having become dispassionate and attained self-knowledge, the Laukantika-devas came and encouraged him; Indras came and performed the anointment, pleasing him. Mounting the palanquin called Nivritti, he accepted the sacred Jain initiation with the Bela vow along with kings. On the dark sixth of Kartika, in the Krita-nama constellation, along with a thousand kings, he respectfully accepted initiation. On that very day his Manahy-paryaya knowledge arose; the best of the wise monk-lord entered the city of Vardhamana. The silver-radiant Maharaj Somaadatta gave him alms, and as a result the five divine miracles rained on his house — rightly so, for what does the gift to a worthy recipient not bring? Through auspicious influxes he accumulated merit, performed samvara (blocking of karma-influx), observed the gupta and other restraints, and through the six kinds of austerity performed the nirjara (shedding of karmas). Thus observing silence for six months, he passed the pre-omniscient stage (chhad-mastha), then ascending the Kshapakahreni, destroyed all four destructive karmas. On the full-moon day of Chaitra, at midday, in the Chitra constellation, he attained the omniscience that benefits others. The Indras came and worshipped him; the world-benefiting Lord was worshipped by 110 ganadharas headed by Vajra-chamara. In his samavasarana there were 2,300 knowing the fourteen Purvas; 2,69,000 instructor-monks; 10,000 clairvoyants; 12,000 omniscients; 16,800 possessors of transformation-power; 10,300 mental-perception knowers; 9,600 highest-doctrine scholars; totalling 3,03,000 monks. 4,20,000 nuns headed by Ratishena worshipped

him from all sides; 3,00,000 male laypeople; 5,00,000 female laypeople; innumerable gods, goddesses and animals served him. Through the fruition of meritorious karma, the Lord gave instruction and set worthy souls on the path of liberation, and guided righteous souls to the place of happiness. Finally, arriving at Sammed Shikhar, he performed one month of Yoga-nirodhya with a thousand monks and took the Pratima-yoga. On the fourth day of the dark fortnight of Phalguna, in the Chitra constellation, in the evening, through the fourth Shukla-dhyana named Vyuparata-kriya-nivritti, he destroyed all karmas and attained liberation. The Indras came and worshipped at the Nirvana-kalyana.

[v.69–70] Whose feet should be served? The lotus-feet of Lord Padmaprabha — for Lakshmi herself, having conquered the lotus, has made his feet her abode. What should be heard? The true words of this Lord, which create faith in all. What should be meditated upon? The cluster of virtues of these same Padmaprabha Bhagavan, who have destroyed the eighteen blemishes — for their virtues are at the highest limit. May those Lord Padmaprabha thus praised protect you. He who was first the glorious King Aparajita, conqueror of enemies, of Susima city; who then through austerities bound the Tirthankara name-karma and became an Ahamindra in the last Graiveyaka; and then became the sixth Tirthankara, adorned with infinite virtues, jewel of the Ikshvaku lineage in Koshambhi, benefiting both self and others — may Lord Padmaprabha grant well-being to all.

— Thus the 52nd Canto narrating the Purana of Padmaprabha is complete.
Fifth Section concluded. —

SECTION VII: THE PURANA OF SUPARSHVANATH — 53rd CANTO

May Lord Suparsvanath — who, with his radiance, made all the assemblies of the same colour and thereby purified them most fully — purify us. I salute those pure Lord Chandraprabha who are surrounded in the sky by the star-cluster of gods and whose speech, like their lustre, is also delightful.

[v.3–6] The mere utterance of whose name destroys all the sins of beings — how much more then will his noble life story, when heard, drive away all sins? Therefore I narrate his Purana beginning from the seventh previous birth. Gautamaswami is speaking to King Shrenik: "O worthy Shrenik, listen with faith. If dana, puja and other observances including conduct are combined with jnana (knowledge), they become the cause of liberation; that knowledge comes from hearing this Purana — therefore those who desire their own welfare must certainly hear this Purana.

That same tongue, that same mind, and that same ear — these alone should be considered worthy; the rest are not. *(v. 7)*

In this *madhya-loka* (middle world) there is an island called Puṣkara-dvīpa. At its centre stands the Mānuṣottara mountain, which encircles that island on all sides in the shape of a bracelet. This mountain marks the boundary of the human world. *(v. 8)*

Within that boundary lie two Mandara ranges — the Eastern Mandara and the Western Mandara. To the west of the Eastern Mandara lies a vast Videha region. On the northern bank of the Sītā river in that region is the Sugandhi country, which was exceedingly prosperous, endowed with strong fortresses, moats, channels, and crops that grew without being sown. *(vv. 9–10)*

The people of that country were divided into three classes (*varṇas*). Distinguished by their eyes, some were sleek and subtle, some were perceptive and wise, and some were merely well-favoured in appearance. *(v. 11)*

Its people were free from sin (*adharma*) and were of straightforward disposition; they could endure hardship of every kind. Whatever the farmers undertook succeeded, and the fruit they received exceeded even the fruit of ascetics' penances. *(v. 12)*

The water reservoirs there were utterly clear; everyone could enjoy them freely. Lotuses bloomed in them; they dispelled distress; they were unfathomably deep and captivated both mind and eye. *(v. 13)*

The fields were filled with all manner of grain; they always satisfied everyone and shone like a king's fully stocked granaries. *(v. 14)*

The villages were so close together that even a cock could fly from one to the next. They were all excellent, filled with many farmers, abounding in cattle, wealth, and grain — always industrious and undisturbed. *(v. 15)*

Those villages were free from the afflictions of royal punishment (*daṇḍa*) and hence brimming with every prosperity, full of the four *varṇas* and *āśramas*, and the people emulated both the conduct of sages and the refinements of city-dwellers. *(v. 16)*

Along the roads the water stood up to the shoulder; laden fruit-trees lined the way; the women of that land were graced by the forest. *(v. 17)*

Every mark of an ideal country described by scholars of statecraft (*nītiśāstra*) was found gathered together in this land. *(v. 18)*

In that country, wealth suffered loss only when it was given to worthy recipients (*satpātras*); action suffered decline only when its fruit was obtained; advancement fell only where reverence was due; and life ended only when a full term of years had run its course. *(v. 19)*

If hardness existed anywhere, it existed only in women's bosoms — nowhere else. Likewise, "falling" (*prapāta*) was found only in elephants — that is, rut flowed from them — or in trees growing in low-lying ground. *(v. 20)*

"Rod" (*daṇḍa*) existed only in parasol-staffs or balancing-poles; "sharpness" (*tīkṣṇatā*) existed only in ginger and pepper; "obstruction" (*rokaṇa*) existed only in bridges; and "exception" (*apavāda*) existed only in grammar — nowhere else. *(v. 21)*

"Ruthlessness" (*nistriṃśa*) was a word that belonged only to the sword; "devouring all things" (*vivasvat*) belonged only to fire; "causing torment" (*tāpakatva*) belonged only to the sun; and "killing" (*mārakatva*) belonged only to Yama, the king of death — nowhere else. *(v. 22)*

Just as the sun is present only in the day, so in that country the word *dharma* belonged only to the religion proclaimed by the Jineśvara and nowhere else. Therefore, just as owls cannot rise during the day, so the one-sided philosophers (*ekāntavādins*) could not rise there. *(v. 23)*

In that country, forts were always stationed in their proper places, provisioned with machines, weapons, water, barley, salt, and guards. *(v. 24)*

In the midst of that country, as auspicious as a forehead-mark, stood the city of Śrīpura — beautiful in every way, like a paradise on earth. *(v. 25)*

In that city, the bees seated on the petals of blooming blue lotuses were like eyes, and the lakes full of clear water were like mouths, so that the city seemed — through those eyes and that mouth — to be laughing at the beauty of all other cities. *(v. 26)*

The bees that drank the delicious nectar of various flowers, moving in swarms with their companions, seemed as if they were heading off to a festival of *pānaka* (a nourishing, flavoured drink). *(v. 27)*

The drums beating on the towering royal palaces seemed to call out to the thunderclouds, saying: "Come, rest here a while." *(v. 28)*

It seemed as though that city was a treasury of all things. For if it were not a treasury, how could every kind of enjoyment continue without those things ever running out? *(v. 29)*

Whatever was seen there appeared more splendid than paradise itself — so even the gods were under the illusion that this city must be heaven. *(v. 30)*

All the people there had been born into good families and were all observers of vows (*vratas*), for it is generally the case that *śuddhṛṣṭi* souls — those possessed of right faith — descend from heaven and are reborn here. *(v. 31)*

Seeing that city and its people, everyone would ask: "Is this what heaven looks like? Are the dwellers of heaven as beautiful as this?" And so the people there performed whatever *dharma* they did solely for the sake of liberation (*mokṣa*) — not from any desire to obtain heaven. *(v. 32)*

On auspicious occasions, the wise people of that city worshipped the Jineśvara to bring good fortune; and in times of grief, they likewise worshipped the Lord of Jinas alone to remove that grief. *(v. 33)*

The followers of the Jaina teaching (*Jaina-vādins*) there established *dharma*, *artha*, and *kāma* — the inexhaustible givers of happiness — just as propositions arising from valid reasons are established from their own causes. *(v. 34)*

The city-wall that encircled it seemed to be the very Mānuṣottara mountain come down into the half-Puṣkara island. The image reflected in the gems embedded in the wall seemed to laugh, as if the sun, fearing its own heat, had concealed itself within those gem-rays. *(v. 35)*

King Śrīṣeṇa and His Queen (vv. 36–65)

In that city ruled a king named **Śrīṣeṇa**, who blazed with the splendour of Indra himself. The rays of the jewels on the crowns of the enemies who came to bow before him illumined the lotus-feet by which he was worthy of worship. *(v. 36)*

(vv. 37–40 — description of the city's beauty and its citizens, paralleling a second city of the gods.)

(v. 41) Just as a virtuous woman pleases her husband's mind with qualities that are comparable to his beauty, so did her (*the queen's*) beauty and virtues delight his mind.

(v. 42) It was as if the Creator, wishing to display his own craft, had fashioned her as the very model of all other women — a casket of virtues.

(v. 43) Just as a divine couple is paired together, so these two — husband and wife — had come together as ones who bring mutual satisfaction, who are full of affection, and who experience boundless happiness that never perishes.

(v. 44) The words of that king fell in measured quantities, like a man's majesty, and were heard intermittently — with long pauses between — like notes of music. One day the king began to grieve that he had no son, and sitting in private he reflected thus in his mind regarding a son:

(v. 45) "Women are the vines of the world, and good sons are their fruits. If there are no sons, what benefit is there for that sinful man in those sinful wives?"

(v. 46) "That man who has not seen the lotus-face of a son through the rise of his own good fortune — even seeing the lotus-face of the goddess of fortune (*Lakṣmī*) of six *khaṇḍas* (world-divisions), what does it profit him?"

(vv. 47–50) Thereafter, in order to obtain a son, acting upon the advice of his priest, the king had golden images of the Jinas fashioned, inlaid with precious gems of five colours. Along with these he had the eight *prātihāryas* (superhuman attendant-emblems) and eight kinds of auspicious articles including a filled vessel (*bhuṅgāra*) made. He had them consecrated according to the rite described in the *Pratiṣṭhākalpa*. He then performed the great consecration (*mahābhiṣeka*). Singing the praises of the Blessed One, he himself bathed with the fragrant water (*gandhodaka*) made auspicious by the Blessed One's presence, and also anointed Queen Śrīkāntā's entire body with it. After this he performed the eight-day *Aṣṭāhnikā* worship, which bestows happiness in this world and the next.

(v. 51) A few days passed in this manner. Then one day, awakening somewhat from sleep, the queen saw four auspicious dreams: an elephant, a lion, the moon, and the lustration of Lakṣmī.

(v. 52) At that very moment she conceived, and in due course she began to experience lethargy, loss of appetite, drowsiness, and inexplicable languor.

(vv. 53–57) Her two breasts seemed to compete with each other; modesty — the most praiseworthy ornament for women, the only one that truly befits them — was evident in all her movements. Her ornaments, as if weighed down by the burden of the pregnancy, fell away from her body, leaving very few behind, like stars disappearing at dawn. Those few that remained appeared like a row of new clouds of modest heart. Apart from these signs, she stirred great curiosity in those around her; many signs of pregnancy were clearly visible, and many more had appeared in a less manifest form.

(v. 58) One day several of the queen's maids went joyfully to the king. The king, who already knew the news by reading their faces, received their bow and heard the tidings whispered in his ear.

(v. 59) Just as a lotus blooms at the sunrise and a kumuda flower blooms at the moonrise, so at the news of the auspicious arising of the pregnancy the king's lotus-face blossomed open.

(v. 60) He took the prospect of a son's birth as if it were the crest-jewel of the family — or the rise of the moon to the ocean of his lineage. And rightly so: for whose heart does not rejoice at the birth of a son?

(v. 61) He thought: "This son, whose lotus-face I have not yet seen and who is still in the womb, already satisfies me so greatly — what must the satisfaction be when I see his face?"

(v. 62) Thinking this, the king gave the maids whatever they wished, and — his joy doubled — he went with a few elders to the chamber of his chief queen Śrīkāntā.

(vv. 63–65) He saw her seated there, radiant as a water-filled cloud or a jewel-filled earth, or like the eastern horizon just before sunrise. She rose to greet him but the king gently restrained her and she remained seated. The king sat on the same seat beside her, stayed with her for a long while in joy, conversed with her appropriately — she sitting modestly beside him — and then departed to his own apartments.

Birth of Śrīvarman (vv. 66–77)

(vv. 66–67) After many days had passed, through the rise of meritorious karma (*puṇya-karma*) and with the auspicious planets Jupiter and Venus in position — as a lioness bears a lion, as the day brings forth the sun, as autumn bears ripe grain, and as *kīrti* (glory) brings forth greatness — that queen gave birth to a noble son.

(v. 68) The auspicious name **Śrīvarman** was given to that son, who was flourishing in the fortune of his kinsmen and worthy of all prosperity.

(v. 69) Just as satisfaction comes to one regaining consciousness, or as a poor man finds satisfaction upon discovering treasure, or as a man with a small army gains satisfaction from victory — so did the king find satisfaction in that son.

(v. 70) Before the brilliance of his body, the light of gem-lamps was extinguished; at night in the assembly-hall they were all useless and purposeless.

(v. 71) His body grew according to the rites prescribed in medical science (*vaidyaka-śāstra*), and his virtue-performing intellect grew according to the rules of grammar (*vyākaraṇa-śāstra*).

(v. 72) Just as Jambū-dvīpa is beautified by the lofty Meru mountain, so that glorious king, guarding the entire realm, was greatly adorned by this noble son who had been born to him.

(vv. 73–75) One day the Jina-king named **Śrīprabha** arrived at his pleasure of his own accord at the garden of the forest called Śivaṃkara. The gardener came and reported this to the king. Upon hearing the news, the king walked seven steps in that direction, bowed his head in reverence, and with devotion immediately reached the presence of the Blessed One — the Lord of all the world. He circumambulated three times, bowed to the venerable sage, took his appropriate seat, asked many questions about *dharma*, and heard an exposition of *dharma* as was proper.

(v. 76) He quickly renounced his thirst for pleasures and directed his longing toward *dharma*. He gave the kingdom to Prince Śrīvarman, and in the presence of that same Jina-king he accepted the ascetic initiation (*dīkṣā*).

(v. 77) Śrīvarman, too, acting according to the command of the Śrī Jineśvara, dispelled the great darkness of *mithyātva* (false belief) and attained the fourth *guṇasthāna* — the first step on the path to liberation, which is right faith (*samyag-darśana*).

(v. 78) With that fourth *guṇasthāna* — *samyag-darśana* — the binding and arising of such meritorious karmas takes place as bring all desired things close to oneself, and from those things happiness is obtained at will.

(vv. 79–82) One day, on the full-moon night of Āṣāḍha Śuklā, he worshipped the Bhagavān Jineśvara and then went with his elders to sit on the rooftop terrace of his house. There he witnessed a shower of meteors (*ulkāpāta*). Seeing this, he became dispassionate even toward the essence of pleasures. He gave his elder son **Śrīkānta** the kingdom, accepted initiation in the presence of the sage Śrīprabha, and began to practise austerities. He performed severe austerities for many days and finally, on the mountain called Śrīprabha, he duly accepted the vow of *sanyāsa* (death by deliberate fasting), abandoned his body, and was reborn in the first heaven as the god **Śrīdhara** in the Ṛṣabha celestial mansion (*vimāna*) with a life-span of two *sāgaras*.

(vv. 83–85) He possessed all eight *aṇimā-mahimā* etc. supernatural powers; his *vaikriyaka* body measured seven *ratnis*; his *leśyā* (aura) was yellow; he breathed once a month; he took mental sustenance (*āhāra*) from pure particles once every two thousand years; he found gratification through *kāya-pravīcāra* (physical activity); and his *avadhi-jñāna* (clairvoyance) extended to the first earth. His strength, lustre, and *vikriyā-ṛddhi* (power of transformation) were commensurate with his *avadhi-jñāna* field; he remained at peace and enjoyed the happiness arising from his meritorious karma.

Ajitasena: Birth and Reign (vv. 86–118)

(vv. 86–87) Thereafter, in the Dhātakīkhaṇḍa island, in the eastern Bharata-kṣetra of the Iṣvākāra mountain's east, in the country called Alaka, there is a fine city named **Ayodhyā**. There a king named **Ajitaṃjaya** reigned splendidly, and he had a happiness-giving queen named **Ajitasenā**.

(v. 88) One day, in order to obtain a son, he worshipped Śrī Jineśvara. At night, thinking about a son, she fell asleep, and at dawn she saw the following eight dreams:

(vv. 89–91) She saw an elephant, a bull, a lion, the moon, the sun, a lotus-lake, a conch, and a full pitcher. She heard their interpretations from Mahārāja Ajitaṃjaya. The Mahārāja explained: From the sight of the elephant, the son will be grave (*gambhīra*); from the bull and lion, he will be of infinite valour; from the moon, he will delight all; from the sun, he will be radiant and mighty; from the lake, he will bear the thirty-two marks including the conch and discus; from the conch, he will be a *cakravartin* (universal sovereign); and from the full pitcher, he will be the lord of treasures (*nidhīs*).

(v. 92) Hearing these interpretations the queen was greatly satisfied. After a few months she gave birth to the soul of the god Śrīdhara, and the king — conqueror of enemies — gave him the name **Ajitasena**.

(v. 93) Just as the sun adorns the day, so the king was glorified by that radiant son, who shone as an ornament of the lineage.

(vv. 94–95) The next day, the Tīrthaṃkara **Svayaṃprabha** arrived at the Aśoka grove. King Ajitaṃjaya went with his retinue, worshipped him, bowed, heard the nature of *dharma*, and then — giving his kingdom to Ajitasena, his son who had conquered all enemies — accepted the vow of restraint (*saṃyama*) and ultimately attained *kevala-jñāna* (omniscience).

(v. 96) Meanwhile, the royal fortune (*rāja-lakṣmī*) came to the prince of its own accord and took him under its power; and even in youth he was mature — experiencing the highest pleasures at will.

(v. 97) Through the rise of his meritorious karma, both the sentient and insentient retinue that accompanies a *cakravartin* — including the *cakra-ratna* (wheel-jewel) and other ratnas — arose of themselves.

(v. 98) His wheel (*cakra*) that conquered the entire circle of directions arose for him, and then his *dig-vijaya* (conquest of the directions) took place, like a triumphant ruler going out beyond his city-walls.

(v. 99) He experienced neither suffering nor the fever of attachment to possessions. Although he was lord of all six *khaṇḍas* (world-divisions), the meritorious karma that arose for him was of the variety that generates further meritorious karma.

(v. 100) In his realm, whatever suffering the subjects experienced came from the arising of their own karma — not from the king. Their happiness arose from his protection of them; and so they, too, held him in the highest regard.

(v. 101) He dimmed the radiance of the jewels glittering on the crowns of gods and *vidyādharas*, and through the clusters of words that expressed his commands — words by which all praised him — he overshadowed even Indra.

(vv. 102–110) *(A celebrated passage in which the author wittily asks what kind of protector each Dikpāla — the guardian deity of each direction — actually is:)*

Without the power of the ever-rising, lotus-gladdening sun, how could Indra, though himself sovereign, protect his own eastern direction? *(v. 102)*

Brahmā must surely be foolish — for otherwise why would he appoint Fire (*Agni*) to protect the south-east? Fire springs from wood and then burns that same wood — can such a creature ever protect another? *(v. 103)*

Can one who kills also protect? Does Brahmā not know that Yama devours all? Yet he appointed this sinful one to guard the south. *(v. 104)*

Nirṛti lives in a lowly place like a dog, is wretched, always dwells near Yama, and is uncertain even of his own life — what soul can such a one protect? *(v. 105)*

Varuṇa loves only water, never gives shelter to the needy (*nadī-nāśraya*), or else dwells only by the oceans — how can he protect the people? *(v. 106)*

Vāyu is the friend of fire, is himself unsteady, never rests in one place, keeps others ever moving — appointed to protect, can he ever be still? *(v. 107)*

One who is ever greedy can accumulate no merit, and one without merit has no wealth with which to protect. Thus even Kubera, who never gives, cannot be a protector. *(v. 108)*

Īśāna lives at the very end of all directions — even by count he comes last — *(v. 109)* while such a one as [Ajitasena], who through his valour has conquered the entire circle of directions, humbles even the Indras. *(v. 111)*

(v. 112) His wealth was spent in charity; his intellect was engaged in *dharma*; his valour was employed in protecting living beings; his long life was spent in happiness; his body served in enjoyment; and he grew always in all these ways.

(v. 113) The growth of his merit did not depend on others, never perished, and suffered no obstruction of any kind. Free from craving, guarding his virtues, he attained happiness with great ease.

(v. 114) His words were truthful; his heart was full of compassion; he was untainted in the performance of *dharma*; and he protected both his virtues and his people. Who would not call such a one a true king?

(v. 115) It is my firm belief that his goodness was natural (*svābhāvika*); for if it were not natural, why would he not be agitated even toward a sinful enemy who sought to take his very life?

(v. 116) In his kingdom there was no *malhara* (one who spends ancestral wealth only on eating and drinking in unrighteous ways), no *kadarya* or miser (who hoards wealth by causing suffering to family and servants), and no *tādātvik* (one who spends whatever wealth comes to hand only on improper purposes without thinking of the future). In his realm everyone spent their resources only on good works.

(v. 117) While such a perfect rule prevailed — while he thus nurtured the earth — all the people regarded this wise one as Brahmā and gave him the highest praise.

(v. 118) Through the grandeur of his earlier meritorious karma, as soon as youth arose the nine treasures (*nidhis*) and the fourteen jewels (*ratnas*) were produced for him.

(v. 119) He enjoyed the ten categories of worldly pleasures: vessels, food, bed, army, conveyance, seat, treasury, jewels, city, and entertainment.

Ajitasena's Spiritual Awakening and the Digression on the Three Dānas (vv. 119–131)

(v. 119) One day Mahārāja Ajitasena, through a month-long fast, properly honoured with faith and devotion a sage named **Aridama** *(v. 129–131)* — and through that worthy veneration, respect, and honour, the sage advanced greatly.

(v. 132) When all the young man's *paryāptis* (the capacities needed for complete development) were fulfilled, the king admitted him to the school, having given him his vows.

(v. 133) That prince, dwelling among learned men of good lineage, dismissed all servants — mahouts and the rest — and bent himself wholly to learning all the sciences.

(v. 134) He had subdued the host of his senses in such a way that those senses, through their objects, desired communion only with the Self.

(v. 135) That wise one cultivated the company of elders solely in order to cultivate reverence (*vinaya*). Reverence arrived at through the study of śāstras is artificial (*kṛtrima*); reverence arising by nature is genuine (*akṛtrima*).

(v. 136) Just as Jupiter and Venus shine beautifully near the moon, so both kinds of reverence — artificial and natural — shone beautifully about that prince who knew all the arts and was full of grace.

(v. 137) Just as a lion confined in a good forest is truly glorious, so was that wise prince glorified in the forest of his sixteenth year, in the bloom of youth.

(vv. 138–139) His reverent father, seeing him — adorned in years and education as in outward form, gentle like an elephant of noble lineage — rejoiced greatly and honoured his son's learning. Just as a gem is polished by the craftsman and then set to another purpose, so he directed the son's intellect to a further aim.

(v. 140) Just as the crescent moon is made full by its digits, so that resplendent king made this graceful prince complete through many women — that is, he married him to many maidens.

(v. 141) Just as rays spring from the sun, so from Somaprabhā and other queens noble sons such as Suvarṇanābhi were born to him.

(vv. 142–143) Thus adorned with sons, grandsons, and more, that glorious king Kanakaprabhā governed his kingdom in happiness. One day he — in whom self-knowledge (*ātma-jñāna*) had arisen — heard the nature of *dharma* from the Jineśvara named **Śrīdhara** in a garden called Manoharavana; he gave his kingdom to his son and accepted the vow of restraint (*saṃyama*), and was liberated.

(v. 144) King **Padmanābha** also accepted the householder vows (*śrāvaka-vratas*) from that same Jina-king, and taking counsel with his ministers on the policies of his own and neighbouring kingdoms, he continued to reside there.

(vv. 145–147) Through the tender confidences, laughter, caresses, amusements, charming words, and side-long glances of his wives — auspicious as the gentle flower-shower that opens a performance of Kāma — arising from mutual love, he kept his heart delighted. The ripened fruit of pleasures, obtained through the love of women — born of the *kalpataru* of Kāma — was itself the boundary of his renunciation; that is, it was precisely from those pleasures that his detachment arose.

(v. 148) Seeming to demonstrate clearly to the foolish that these pleasures are the fruit of previously earned meritorious karma, that radiant one lived happily.

(vv. 149–157) That supremely wise man heard the nature of *dharma* from Śrīdhara Muni and reflected thus within his own soul on the nature of *saṃsāra* and *mokṣa*:

"As long as the *audayika-bhāva* (modes arising from the activity of karma) exist in the soul, it wanders in *saṃsāra*. Those modes persist as long as karma persists; karma persists as long as its causes persist. *(v. 150)*

"The causes of karma are five, beginning with *mithyātva* (false belief). Wherever *mithyātva* exists, the remaining four must necessarily be present. *(v. 151)*

"In non-restraint (*asaṃyama*), the remaining three — heedlessness (*pramāda*), passion (*kaṣāya*), and activity (*yoga*) — are present. In heedlessness (the sixth *guṇasthāna*), the remaining two — passion and yoga — are present. In passion (the seventh through tenth *guṇasthānas*), karma is bound by passion alone, with one yoga remaining. And in the thirteenth *guṇasthāna* (the passionless stage), binding occurs through yoga alone. *(v. 152)*

"When, in each *guṇasthāna*, the causal factor such as *mithyātva* is destroyed, the bondage resulting from that factor is also destroyed. *(v. 153)*

"First *sattā* (presence), bondage, and arising are destroyed. Through their destruction, karma is destroyed in due sequence up to the fourteenth *guṇasthāna*; and through the destruction of karma, *saṃsāra* is destroyed. *(v. 154)*

"When *saṃsāra* — which is sinful by nature, whose mark is birth and death — is destroyed, the *kṣāyika-bhāvas* (modes of perfect purity) remain in the soul; and with those modes the soul grows forever within itself. *(v. 155)*

"Without knowing the truths (*tattvās*) proclaimed by the Jineśvara, this being — like a blind man in the terrible forest of *saṃsāra*, a fortress whose end is infinitely difficult to reach — has wandered for many ages in misery. *(v. 156)*

"Therefore I will abandon non-restraint and all such causes of karma, and will take up the five limbs of liberation: pure faith (*śraddhā*) and the rest." *(v. 157)*

(v. 158) Thus he came to know in his inner being the true nature of what is beneficial and what is not, and recognised that royal power and all external prosperity are worthless.

(vv. 158–159) Thereafter Padmanābha accepted initiation together with many kings and began to observe the four *ārādhanās* (forms of worship/practice) that lead to liberation.

(v. 160) He crossed the ocean of the eleven *aṅgas* (*Jain canonical texts*) and pondered the sixteen *kāraṇa-bhāvanās* (cause-meditations) that bind the *Tīrthaṃkara-nāma-karma*.

(vv. 161–162) Having performed the formidable *siṃha-niṣkrīḍita* and other severe austerities — difficult even for the learned — he accepted the great *samādhi-maraṇa* (meditative death) at the end of his life, abandoned his body, and was born as the great lord (*Ahammindra*) in the Vaijayanta celestial mansion. There his lifespan was thirty-three *sāgaras*. With the bodily attributes, *leśyā*, etc., previously described for Vaijayanta, he experienced divine happiness.

Chandraprabha Jina: Birth and Childhood (vv. 163–198)

(vv. 163–165) When six months of his heavenly life remained and the time of his descent to earth approached, in this Jambū-dvīpa's Bhārata-kṣetra, in the city of **Candrapura**, King

Mahāsena was ruling. He was born in the Ikṣvāku lineage; Kāśyapa was his *gotra*; and his majesty was immense. His chief queen was named **Lakṣmaṇā**. In the courtyard of her house the gods rained down gems; many goddesses came to serve her; and they attended her with divine garments, garlands, fragrant unguents, luxurious beds, and every comforting provision.

(vv. 166–167) On the fifth day of the dark fortnight of Caitra (*Caitra Kṛṣṇā Pañcamī*), in the Jyeṣṭhā asterism, she joyfully saw sixteen dreams. As the sun rose, she arose, bathed, dressed and adorned herself, her face itself radiating joy, went to the king — who was seated on his throne — and reported to him all sixteen dreams she had seen.

(v. 168) The king, knowing through his *avadhi-jñāna* (clairvoyance), told the queen separately the interpretation of each dream. Hearing them she was greatly satisfied. The goddesses Śrī, Hrī, Dhṛti, and others were augmenting her beauty, modesty, fortitude, fame, wisdom, and the wealth of her good fortune.

(vv. 168–170) Many days passed. Then on the appointed day — in the Jyeṣṭhā asterism — the goddess gave birth to the soul of the great lord (*Ahammindra*), who bore three types of knowledge (clairvoyance of the mind, of the scripture, and of the senses) and whose black karma the argument of none could even touch.

(v. 171) At that very moment Indra arrived and, seating the child on a throne on the summit of Meru, anointed him with the waters of the Milk Ocean (*Kṣīra-sāgara*).

(vv. 172–173) He adorned him with all manner of ornaments, placed the three-world garland (*trikāṭikā*) about his neck, and with a thousand eyes beheld him with joy. At his birth, this *kuvalaya* — the expanse of the earth, or the group of blue lotuses — bloomed open; and so Indra gave the Blessed One the apt name — **Candraprabha** — to be current in the world.

(v. 174) Thereafter Indra performed the *ānanda-nāṭya* (joyful dance) before the Blessed One, and then brought the Lord of the three worlds back and restored him to his parents.

(v. 175) Then, charging the *yakṣa* (attendant deity): "Continue to provide the Blessed One with enjoyments fitting for his *bhoga-upabhoga*," Indra departed to his own abode.

(vv. 176–177) The learned declare the female birth (*strī-paryāya*) contemptible, yet because she carried in her womb the Blessed One — who bestows benefit on the entire universe and who is the lord of the three worlds — this goddess Lakṣmaṇā is supremely meritorious and supremely pure; so speaking, the gods won immense merit. And all the goddesses came to regard: "Such a female birth as this is the best of all."

(v. 178) Candraprabha Svāmī appeared nine hundred crore *sāgaras* after the liberation of Śrī Supārśvanātha, within whose lineage he was born; this time-span is included in the account of his own life.

(vv. 179–182) His lifespan was ten lakh *pūrvas*, and his body was a hundred and fifty *dhanus* in height. He grew like the crescent moon of the second day. Playful goddesses entertained him, sometimes calling "O Lord, come this way!" Sometimes he spread his lotus-like palms on the ground and sat; sometimes without reason a slight smile would make his lotus-face exceedingly beautiful; sometimes he would toddle across the gem-paved courtyard. In this way, through the pure and slightly artless actions befitting his age — the childhood that all seekers of happiness aspire to — he passed through infancy and entered boyhood.

(v. 183) At that time people would say to one another with wonder: "We believe this body was fashioned by Brahmā — the Nāma-karma personified — with ambrosia itself."

(vv. 184–186) His physical *leśyā* (bodily radiance) surpassed the light of the full moon — as if the *bhāva-leśyā* (inner spiritual radiance), preferring not to see external things, had emerged and shone outward. His lustre and glory dimmed the brilliance of the stars in the sky, and the people, thinking the age of the pleasure-grounds (*bhoga-bhūmi*) had returned, were gratified. One must believe that his radiance was a blend of the splendours of both the sun and the moon — for in his light both lotuses and water-lilies (*kumuda*) must have bloomed simultaneously.

(vv. 187–190) His virtues, white as jasmine-blossoms, illumined the grove-like hearts of the *bhavya-jīvas* (souls capable of liberation). *(v. 188)* It is said that Śrī (prosperity) and he were brother and sister born together — but the ignorant have construed this otherwise. *(v. 189)* For just as the world is soothed, brightened, and expanded without agitation at the moonrise, so at the arising of this Blessed One who — like the moon — removes all suffering, the world was equally soothed, brightened, and expanded without agitation. *(v.

190)* "As cause, so effect" — if this is true, then *Lakṣmī* is esteemed in the world by virtue of his qualities, and *kīrti* (fame) is purified by his qualities.

(vv. 191–194) The Blessed One, the most magnificent, adorned with garments and ornaments and always well-appointed, spent his time: sometimes playing the charming *vīṇā*, sometimes singing, sometimes playing the *mṛdaṅga* and other instruments, sometimes examining the garments and ornaments brought by Kubera, sometimes adjudicating the positions of two opposing parties in debate, sometimes granting audience to *bhavya-jīvas* who came in curiosity to see him. Even while he was still in the years of youth, his virtues such as *dharma* increased and his faults decreased — how much more would this be the case after he accepted restraint?

(vv. 195–198) After two lakh fifty thousand *pūrvas* had passed, he was consecrated as king and shone all the more beautifully and joyfully. The sun cannot even protect the disc of its own hands from Rāhu — what count, then, does that sun's radiance have beside the radiance of the Blessed One who protects the three worlds? The gods become his servants even before his birth — what comparison can be made for such sovereignty, enclosed on all sides? The Blessed One — beholding his own blossomed face, stirred by Kāma, reflected in his consorts' cheeks or in a sliver of ivory — was supremely happy.

Chandraprabha's Renunciation-Meditation and Initiation (vv. 202–219)

(vv. 202–203) Thus, six lakh fifty thousand and twenty-four *pūrvāṅgas* of royal enjoyment — a vast sweep of time — passed like a moment. Then one day, in the dressing-room, he was gazing at his own lotus-face reflected in a mirror.

(v. 204) There he identified something on his face as the cause of detachment, and at that very moment he began to reflect: "This body must surely perish, and this love is the source of all fears."

(v. 205) "What is that happiness which does not arise from one's own Self? What is a prosperity that is forever unstable? What use is a youth that is subject to decay? What use is a lifespan that has a boundary?"

(v. 206) "What use is the company of kinsmen that ends in separation? I am the same; these objects are the same; these sense-organs are the same; love, experience, and conduct are the same — yet all these change in *saṃsāra*, one after another, without end."

(vv. 207–208) "What has happened in this world, what is happening, and what will happen — knowing all this, I am again and again deluded in this *saṃsāra*."

(v. 209) "I have until now taken the impermanent for the permanent, remembered happiness within suffering, held the impure to be pure, and regarded external things like the body as mine — all in vain."

(vv. 210–212) "Thus enveloped by ignorance, this being has been tormented by the fourfold sufferings and grave illnesses of the four *gatis* (states of existence) in the ocean of *saṃsāra* — whose shore is infinitely far — for ages past counting." Thus, obtaining the *kāla-labdhi* (the ripeness of time) and longing to cross the path of *saṃsāra*, he who was distressed and agitated by that vast meritorious karma came to the thought — as if a messenger had arrived — of becoming rich in virtues through the coming omniscience and other virtues.

(vv. 213–214) His good wisdom (*saddhi*), the giver of liberation, itself attained the fortune of initiation (*dīkṣā-lakṣmī*). Then the Laukāntika gods came to the Blessed One — whose true nature had been awakened — praised him in fitting manner, and went back to their *Brahma-loka*. The king consecrated **Varacandra** as king.

(vv. 215–217) At that moment the gods including Indra came and performed the *niṣkramaṇa-kalyāṇa* (the fifth of the five auspicious events — the renunciation ceremony). The Blessed One mounted the palanquin called Vimalā, carried by the gods, went to the forest called Sarvartu, and on the eleventh day (*ekādaśī*) of the dark fortnight of Pauṣa in the Anurādhā asterism — with a two-day fast — together with a thousand kings accepted the Nirgrantha initiation (*dīkṣā*). At that very moment he attained *manaḥparyaya-jñāna* (telepathic knowledge).

(vv. 217–219) The next day, going into the city of **Nalina**, the fair-complexioned King **Somadatta** received him with the greatest devotion (*navadhā-bhakti*) and offered him excellent food. The gods, delighted with that gift, at once performed the five wonders (*pañcāścarya*) at Somadatta's house. Having received food, the Blessed One continued to

observe his vows without transgression, to practise the five *samitis* (careful regulations of behaviour).

(vv. 220–222) He subdued his passions, greatly purified his soul's states, practised the three *guptis* (regulations of mind, speech, and body), observed both external and internal austerities, constantly meditated on *bhāvanās* by way of substance, condition, and *syādvāda* (non-one-sided logic), practised the ten forms of *dharma*, endured all twenty-two *parīṣahas* (hardships), reflected repeatedly that body and *saṃsāra* are impermanent, impure, and full of suffering, maintained equanimity everywhere, and rested in sublime meditation.

(vv. 223–229) After three months in the *Jina-kalpa* (the solitary monk's mode of practice), he sat under a Nāga tree in that same Sarvartu forest, taking a two-day vow. He had already destroyed all the *prakṛtis* (sub-types of karma) that cause harm to *samyag-darśana*. Thereupon, taking the *kṣapaka-śreṇī* (destructive-ladder of karma) by means of the threefold *karaṇa* (mental processes called *adaḥ-karaṇa* etc.), his fourth type of conduct — the *sūkṣma-sāmparāya-cāritra* — blazed forth brilliantly in its *dravya* and *bhāva* forms. Next, with the supreme meditation of *dharma-dhyāna* he destroyed the enemy Moha (*delusion*), and attaining the most profound *samyag-darśana*, blazed with four forms of knowledge. He then destroyed the remaining three *ghāti-karmas* (knowledge-obscuring, perception-obscuring, and obstructing karmas) by the second stage of *śukla-dhyāna* (pure meditation). The quality called *upayoga* in the *jīva* is its most primary quality — it is not found in anything else. The four *ghāti-karmas* bore the name "destroying" (*ghāti*) because they destroyed this quality; through their destruction by the second pure meditation, those ghāti-karmas along with many sub-types of the non-ghāti karmas were also destroyed. Thereupon he attained the most profound *samyaktva*, the *yathākhyāta-cāritra*, *kevala-jñāna* (perfect omniscience), *kevala-darśana* (perfect omnipercepion), and the five *kṣāyika-labdhis* (attainments of pure power) — charity and the rest. He thus became the *sayogi-jinaṛāja* (the omniscient Jina who still possesses yoga).

(v. 230) At that moment he was omniscient, lord of all the worlds, benefactor of all, the sole protector of all, and all-seeing. All the Indras of all the gods bowed to him, and he was the teacher of all truths.

(v. 231) Through thirty-four *atiśayas* (superhuman excellences) his special majesty shone forth, and through the eight *prātihāryas* the arising of his *Tīrthaṃkara-nāma-karma* was clearly manifest.

(vv. 232–246) He was the God of all gods; all the Indras bore his lotus-feet on their crowns; through his radiance alone he gladdened all the world; and he was the ornament of the three worlds. Teaching the extensive knowledge of the *gatis*, *jīvas*, *guṇasthānas*, *nayas*, and *pramāṇas* and the rest, the glorious Candraprabha Jina-king sat resplendent in the sky. *(v. 234)* The lion-throne that bore him seemed as if the lions, having accumulated much sin through their ferocity — in which cruelty is central — had come and pressed themselves under his lotus-feet to remove it. *(v. 235)* His bodily radiance, illuminating all directions, seemed to be the very splendour of *kevala-jñāna*, or as if it were his own dazzling form. *(v. 236)* The white cāmaras (fly-whisks), waved by the gods and white as the wings of swans, spreading their radiance afar, made him appear as if waves of the Gaṅgā were themselves coming to serve him. *(v. 237)* Just as one ray of the sun illumines all objects for human beings, so his one divine voice, though single, illumined all objects for all hearing beings. *(v. 238)* The three *chatras* (royal umbrellas) above him shone beautifully — as if proclaiming that through *samyag-darśana*, *samyag-jñāna*, and *samyak-cāritra* alone is *mokṣa* attained, and themselves constituting the three paths. *(v. 239)* The Aśoka tree near him seemed exceedingly beautiful with its flowers and leaves, as if it was saying: "It is from proximity to the Blessed One that such redness — passion of devotion — has arisen in me." *(v. 240)* The shower of flowers raining from the sky seemed like a row of stars, filled with devotion, descending to serve the Blessed One. *(v. 241)* The celestial kettle-drums (*dundubhīs*) beating — overpowering even the roar of the ocean — seemed to announce in all directions the Blessed One's victory over the enemy Moha. *(v. 242)* His blossomed face in the midst of his radiance shone as if a lotus had bloomed in a heavenly river, or as if the orb of the moon itself were there. *(v. 243)* Just as the autumn moon shines among constellations of stars, so the Blessed One shone gloriously in the fragrant pavilion (*gandha-kuṭī*), attended by his twelve assemblies.

His retinue was:

- **93 gaṇadharas** beginning with Datta *(v. 244)*
- **2,011 śruta-kevalis** (knowers of all eleven *aṅgas* and fourteen *pūrvas*) *(v. 244)*
- **8,000 avadhi-jñānīs** (clairvoyants) *(v. 244)*
- **2 lakh 400 teachers** (*śikṣakas*) *(v. 245)*
- **10,000 kevalīs** (omniscients) *(v. 245)*
- **14,000 monks** possessing *vikriyā-ṛddhi* *(v. 246)*
- **8,000 monks** possessing *manaḥparyaya-jñāna* *(v. 246)*
- **7,600 debaters** (*vādīs*) *(v. 246)*
- **Total monks**: **two lakh fifty thousand** *(v. 246)*
- **3 lakh 80,000 *āryikās*** (Jain nuns) beginning with Varuṇā *(v. 247)*

- **3 lakh *śrāvakas*** (male lay devotees) *(v. 248)*

- **5 lakh *śrāvikās*** (female lay devotees) *(v. 248)*

- **Innumerable gods and goddesses**, and **countable *tiryaṃcas*** *(v. 249)*

Aiśāna Indra's Hymn of Praise (vv. 250–267)

(v. 250) The Aiśāna Indra, bowing his head — weighted down by natural and irresistible devotion, his crown-jewels flashing — now began a hymn of praise.

(v. 251) "O Lord! He whose blessed *ratna-traya* (three jewels) has been attained — please bestow upon me that very wealth of *ratna-traya*."

(v. 252) "O God! The majesty of the wish-fulfilling tree is only for the sake of others; your majesty — the greatest of all — is for both your own purpose and the purpose of others."

(v. 253) "O God! You give the supreme happiness of *mokṣa* — such is the praise of you.
(v. 254) He who enshrines your words in his speech, your *dharma* in his heart, and your conduct in his body — he, becoming like you, attains the supreme bliss of *mokṣa*."

(v. 255) "O Lord! By you alone, wielding the sword of *śukla-dhyāna*, the enemy-karmas — foes of the three worlds — were slain, and the unconquered sovereignty of *mokṣa* won."

(v. 256) "O God! One who takes shelter in the dense shade of your lotus-feet remains far from the great suffering and heat of the disease-sweat generated by the sun of sin."

(v. 257) "This *saṃsāra* is to all beings as a great ocean or a boundless forest; but to the *bhavya-jīvas* who have taken your refuge, it is like a cow's hoof-print in mud or the Nandana-vana (paradise)."

(v. 258) "Though remembering your feet requires some effort, the fruit is sovereignty over the three worlds; yet even so, those of the most sluggish desire do not know what is good for their own souls."

(v. 259) "There is an unparalleled relationship of *ādhāra-ādheya* (container and contained) between you and this world. The world below is the *ādheya*; you — above the world — are the *ādhāra*."

(v. 260) "You know all, yet are known by none. You protect all, yet are protected by none. You are the doer, yet not yourself an object of doing. You nourish all, yet are nourished by none."

(v. 261) "He who bows to you becomes the most exalted; he who praises you becomes, through his virtues, a *guru* — the greatest. Equally, one who does not bow is always afflicted by sins; one who does not praise is always sorrowful."

(v. 262) "Those who do not believe your words are counted as atheists, sinners, and faithless; those who have faith in your words are counted as theists, devoted to *dharma*, and striving for the next world."

(v. 263) "You — the benefactor of all, the knower of all — always illumine everything, everywhere, to everyone. Such illumination is beyond even the moon or the sun."

(v. 264) "The substance (*vastu*) is neither permanent nor momentary, neither mere cognition nor, being not unreal, a void. Each substance is at every moment the form of sameness-and-difference (*tattvānyatvarūpa*) — for so you have perceived."

(v. 265) "The soul is a separate *dravya*, for knowledge — which is not separate from it — is perceived. The next world exists, for its remembrance occurs. And there is an omniscient being, for knowledge ever increases. O God, all three of these are taught by you."

(v. 266) "The foolish regard *dravya* and its quality (*guṇa*) as separate from each other; but you have declared that the modes of qualities are the *dravya* itself. Therefore you alone are the knower of the true nature of reals (*tattvās*)."

(v. 267) "O God! The moon's light can be covered by Rāhu and can wax and wane. But your bodily radiance can neither be covered by anything nor wax and wane — nothing in the world can obstruct it; it shines forever. Therefore I must say: the name Candraprabha that Indra gave you was given without examination — and yet it is most apt!"

(v. 268) Having offered this praise — in which both word and meaning are equally profound — with joyful mind, Indra counted himself supremely meritorious.

Chandraprabha's Final Liberation (vv. 269–272)

(vv. 269–272) Thereafter Candraprabha Svāmī wandered through all the Ārya countries, propagating the *dharma-tīrtha* (ford of *dharma*), and finally came to rest on **Sammeḍaśikhara**. There he practised *pratimā-yoga* together with a thousand monks, suppressed all mental activities for a month, and on the seventh day of the bright fortnight of Phālguna in the Jyeṣṭhā asterism — through the third *śukla-dhyāna* — he suppressed all *yoga* (activity), attained the fourteenth *guṇasthāna* of the *ayogī-kevalī*, destroyed all remaining karmas through the fourth *śukla-dhyāna*, and in that same moment became the bodyless, supreme, perfected Blessed One — a Siddha.

(v. 273) The gods arrived at that moment, performed the *nirvāṇa-kalyāṇa* (worship of final liberation), and departed — each laden with heaps of merit — to their own abodes.

Closing Benedictory Verses (vv. 274–276)

(v. 274) Is this the autumn full moon? Is this a mirror set out to reflect all objects? Is this a dazzling lump of ambrosia? Or is this a mass of pure atoms? — Such is the doubt that arises in people's minds when they behold the lotus-face of Śrī Candraprabha Svāmī. May he, as he destroys the darkness of ignorance, protect us from the fear of sin.

(v. 275) May those Śrī Candraprabha Jineśvara — both of whose *leśyās*, physical and spiritual, are white and praiseworthy as the fibres of the lotus; whose moon-like face constantly and evenly delights the *kuvalaya* (the world); in whose mirror of omniscience the beings and other categories (*jīvādis*) of past, present, and future are visible; and who has destroyed the host of all eight karmas — be the givers of welfare to us, bearing the auspicious fortune of both inner and outer prosperity.

(v. 276) May the Lord Candraprabha — who was first Śrīvarman, then became the god Śrīdhara, then Ajitasena, then the Indra of the sixteenth *Acyuta* heaven, then Padmanābha, then the *Ahammindra*, and who then became a Tīrthaṃkara — always protect us.

Thus ends the Candraprabha Purāṇa, the Fifty-Fourth Parva, in the compendium of the Mahāpurāṇa of Sixty-Three Eminent Persons, composed by the venerable Ācārya Guṇabhadra.

Puṣpadanta Purāṇa

Fifty-Fifth *Parva*

(v. 1) May those Śrī Suvidhinatha — also known as Puṣpadanta — who placed many disciples on the great unblemished path of *mokṣa*, and who are themselves the doers of the *suvidhī* (the rite that leads to liberation), grant that same liberating rite to us as well.

King Mahāpadma in the Puṣkaravardha Country (vv. 2–19)

(vv. 2–4) In the eastern Videha region of the Eastern Mandara side of Puṣkarārdha-dvīpa, on the northern bank of the Sītā river, is a country called **Puṣkalāvatī**. In its city of **Puṇḍarīkiṇī**, a king named **Mahāpadma** was ruling. He was a conqueror of enemy hosts through his own arms; his valour was immense; he used to renew ancient noble paths through his conduct, and those same paths would then, in the time to come, come to be considered old by those following them.

(v. 5) That king carefully nurtured, sustained, and protected his earth; and the earth, herself delighted, would present him with her best produce as an offering and always keep him satisfied.

(vv. 6–7) Through his virtues he made all his devoted subjects wise; and they in turn daily pleased him in every way. Through his beneficence he spread all prosperity in the world — and that prosperity, once spread and increased, then increased him in return.

(vv. 8–10) Just as gems shine when properly polished, so people who followed right conduct and knew many śāstras — like sages — saw every virtue grow in the king. He partook of the pleasures of his royal fortune in an equitable way, sharing them with all who depended on him, and thus enjoyed uninterrupted happiness for many days — and rightly so, for the wealth of the virtuous is common; everyone may enjoy it. Scholars of statecraft compare a king to Indra and Yama alike; but this meritorious one was like Indra alone, for the people were all virtuous and punishment was never needed.

(v. 11) The succession of his pleasures was ever unbroken, and the materials for those pleasures always present; so that meritorious one never knew the absence of happiness.

(vv. 12–13) While this was his state of great glory, one day in his garden called Manohara the Tīrthaṃkara **Bhūtahita** arrived. The forest-keeper came and reported to the king. Hearing this, the king went at once with his retinue, circumambulated the Blessed One three times, and worshipped him.

(v. 14) Having bowed with folded hands, he took his proper seat and heard the nature of *dharma*; and through the arising of self-knowledge he began to reflect thus:

(vv. 15–18) "Corrupted by the arising of *mithyātva-karma*, this soul — through its own soul, by its own soul, against its own soul — generates many manifest sufferings and

wanders blindly like a drunkard; it acts without discrimination, like one possessed. For long ages past, driven by the arising of *moha-karma*, it has conducted itself in every way contrary to the soul's own good, wandered through the forest of *saṃsāra*, and deviated from the path of *mokṣa*." So thinking, and fearing *saṃsāra*, with the desire to reach the path of *mokṣa*, he gave his kingdom to his son **Dhanada** and, together with many kings who were equally frightened of *saṃsāra*, accepted initiation (*dīkṣā*).

(v. 19) Crossing the ocean of the eleven *aṅgas* in due sequence, he meditated on the sixteen *kāraṇa-bhāvanās* and bound the *Tīrthaṃkara-nāma-karma*; then finally he accepted *samādhi-maraṇa*.

(vv. 20–22) He abandoned his body and was reborn as the Indra of the fourteenth *Prāṇata* heaven with immense divine majesty. His lifespan there was twenty *sāgaras*; his body was three and a half *hastas*; his *leśyā* was white; he breathed once every eleven months; he took mental nourishment every twenty thousand years; he had *mānasik-pravīcāra*; his *avadhi-jñāna* extended to the fifth earth; his strength, radiance, and power of bodily transformation were commensurate with that; he was possessed of great strength, and filled with the excellent eight *ṛddhis* including *aṇimā* and *mahimā*, and with divine sovereignty.

Birth of Puṣpadanta (Suvidhinatha) (vv. 23–29)

(vv. 23–24) When his lifespan grew short and his days of return to the middle world approached, in the Bhārata-kṣetra of this Jambū-dvīpa, in the city of **Kākaṃdī**, a king named **Sugrīva** was reigning — chief among the kṣatriyas, born of the Ikṣvāku lineage and Kāśyapa *gotra*. His chief queen was named **Jayarāmā** and she was exceedingly beautiful.

(vv. 25–26) The gods came to his house and greatly honoured him with a rain of gems. On the ninth day of the dark fortnight of Phālguna, in the Mūla asterism, at the early morning hour, Jayarāmā saw sixteen dreams while still slightly awake; hearing their interpretations from her husband, she was greatly delighted.

(vv. 27–28) On the first day (*Pratipat*) of the bright fortnight of Mārgaśīrṣa, in the Jetra (*Jayā*) yoga, this great queen gave birth to that noble son. At that very moment the gods including Indra arrived, anointed him on Meru mountain with the waters of the Milk Ocean, adorned him with ornaments, and gave the Blessed One the name **Puṣpadanta** — for his bodily radiance resembled the colour of a *kunda*-blossom.

(v. 29) Puṣpadanta appeared ninety crore *sāgaras* after the liberation of Śrī Candraprabha — this time-span is included in the account of his own life.

(vv. 30–35) His lifespan was two lakh *pūrvas*; his body was a hundred *dhanus* in height. Fifty thousand *pūrvas* of his childhood passed happily. Thereafter, receiving a kingdom that even the Indra of the sixteenth heaven reveres, the Blessed One began to enjoy happiness with all desired objects; even the great worthy ones praised him. The happiness Suvidhinatha derived from all his wives, sense-organs, and this kingdom — and the happiness those wives derived from Suvidhinatha — which of the two was greater? Let the wise decide. For I consider the wives even more meritorious than the Blessed One — since they gladdened even the Blessed One, who is the very abode of *mokṣa*-bliss. Those who descended to earth from heavens saturated with the finest pleasures — for them one should understand what the enjoyable objects were, namely whatever their desire was drawn to. He who, having obtained the *Ahammindra*-position innumerable times, had not been satisfied by those pleasures — those same pleasures did satisfy him now; therefore one must say: among all pleasures, this pleasure is the supreme.

(vv. 36–37) Thus passing forty-eight thousand and twenty-eight *pūrvāṅgas* of kingship in joy, one day he was scanning the sky when he witnessed a meteor (*ulkāpāta*). Upon seeing it he reflected: "Even this tiny light alone is enough to destroy the great darkness of my primordial Moha that has clung to me."

(v. 38) Thus did self-knowledge arise in him; he became *svayaṃbuddha* (self-awakened). Having become self-awakened, he began to contemplate the *tattvās* thus: "Today I have seen clearly that this world is nothing but a spectacle of illusion, and that karma — the very conjurer — displays it in reversed form."

(vv. 40–44) "Beings corrupted by love, grief, fear, madness, dream, and theft take even what is set before them as unreal to be real. In this worldly forest there is nothing permanent, nothing auspicious, nothing giving happiness, nothing truly mine. My soul alone is mine; all this world is separate from my soul; and I am separate from the world — these two words say it all, and that is the truth. Yet despite this being the actual state, through the arising of *moha* I take the body and such things as mine. The body and things separate

from the soul are myself, my pleasures are all auspicious and eternal — this inverted knowledge (*viparīta-jñāna*) is what drives me to wander in the terrible ocean of *saṃsāra* teeming with the great sea-monsters of birth, death, old age, and suffering." Thus reflecting, he desired to renounce the royal fortune, gave the kingdom to his son **Sumati**, and the *laukāntika-devas* came and stood before him.

(vv. 45–47) Mounting the palanquin named **Sūryaprabhā**, the Blessed One went to the Puṣpaka forest. Together with a thousand kings, taking a two-day vow of fasting, he accepted initiation. At that very moment *manaḥparyaya-jñāna* arose in him. The next day for his alms-round he went to the city of Śailapura. There the golden-complexioned king **Puṣpamitra** received him with great veneration and offered him food, thereby attaining the five wonders (*pañcāścarya*).

(vv. 48–50) Thus practising austerities, he passed four years in the stage of the veiled omniscient (*chādmastha*). Then, taking a two-day vow, he sat under a Nāga tree in the same Puṣpaka forest. On the second day of the bright fortnight of Kārtika (*Kārtika Śuklā Dvitīyā*) in the Mūla asterism at evening, his *ghāti-karmas* were destroyed and he attained the *ananta-catuṣṭaya* (the infinite four: infinite knowledge, perception, bliss, and energy).

(v. 51) The four kinds of Indras arrived and created the *samavasaraṇa* and other glories — inconceivable to any thought — and the Blessed One took his seat in the *samavasaraṇa*, proclaiming all truths through his divine voice.

Retinue of Puṣpadanta (vv. 52–59)

(v. 52) In his *samavasaraṇa*: 88 *gaṇadharas* possessing seven *ṛddhis* beginning with *vidarbha*; 1,500 *śruta-kevalis*.

(v. 53) 1,55,500 teacher-monks (*śikṣaka-munis*); 8,400 *avadhi-jñānis*.

(v. 54) 7,500 *kevali-jñānīs*; 13,000 monks with *vikriyā-ṛddhi*.

(v. 55) 7,500 *manaḥparyaya-jñānīs*; 6,600 debaters (*vādīs*).

(v. 56) Total monks: **2 lakh**. 3,80,000 *āryikās* beginning with Ghoṣāryā; 2 lakh *śrāvakas*; 5 lakh *śrāvikās*; innumerable gods and goddesses; countable *tiryaṃcas*.

(vv. 57–59) He wandered through all countries and finally took his seat at Sammeḍaśikhara. He performed *yoga-nirodha* and together with a thousand monks, on the eighth day of the bright fortnight of Bhādrapada (*Bhādron Śuklā Aṣṭamī*), in the Mūla asterism at evening, Bhagavān Puṣpadanta attained *mokṣa*. The gods came at that moment, performed the *nirvāṇa-kalyāṇa*, and then departed each to his own heaven.

Closing Verses of the Puṣpadanta Purāṇa (vv. 60–62)

(v. 60) I bow to Puṣpadanta — who made the most difficult paths easy and pure for others through his knowledge; who showed the way to heaven and *mokṣa* for those *bhavyas* who cultivate tranquillity (*upaśama*) within their minds; who is the lord of *mokṣa-lakṣmī*; whose teeth are like fully-bloomed flowers; who is supremely radiant; whose lotus-face is always blossomed with the beauty of his teeth.

(v. 61) O Lord Suvidhinatha! Your body is calm; your words steal away the ears (i.e., are supremely delightful); your conduct benefits all. In the wilderness of *saṃsāra* you are a great tree with dense shade — and therefore all of us here take refuge in you.

(v. 62) He who was first in this middle world King Mahāpadma, then became the Indra of the fourteenth *Prāṇata* heaven, and who then came from there to become Suvidhinatha the ninth Tīrthaṃkara in this Bhārata-kṣetra — may Puṣpadanta, i.e. Suvidhinatha, bring welfare to you all.

Thus ends the Puṣpadanta Purāṇa, the Fifty-Fifth Parva, in the compendium of the Mahāpurāṇa, composed by the venerable Ācārya Guṇabhadra.

Śītalanātha Purāṇa

Fifty-Sixth *Parva*

(v. 1) May Śrī Śītalanātha Bhagavān — whose proclaimed *dharma* is cool to all, and who is cool as the moon to people scorched by the heat of karmic sunshine — be cool (*śītal*) to us.

King Padmagulma in the Vatsa Country (vv. 3–19)

(vv. 3–4) In the eastern Videha region on the western bank of the Sītā river is the country of **Vatsa**. In its city of **Susīmā**, a king named **Padmagulma** was reigning. He was expert in the four expedients (*upāyas*): conciliation, gifts, punishment, and division; he was accomplished in the six policies — alliance, conflict, etc. — determined through the fivefold council; through the irrigation of his intellect his kingdom-tree had greatly flourished; and through its seven constituent elements — sovereign, minister, fort, treasury, ally, territory, and army — the fruits of *dharma*, *artha*, and *kāma* grew abundantly.

(v. 5) He blazed fiercely with the wavering columns of flame of his prowess-like ocean-fire; and in the ocean of his sword-like moon's edge-like waters, all the enemy-kings were immersed and drowning.

(v. 6) Through divine grace, intelligence, and effort he had earned *Lakṣmī* himself and made her available for everyone's enjoyment. Although he himself also enjoyed her, he was still counted as virtuous.

(vv. 7–10) Just as the season of spring arrived there as if desiring to meet the king — with its eyes made of new budding blossoms enlivened by intoxicated bees, adorned with a necklace of women, lovely moonlight, and laughter-like white garments, the face of the full moon, fragrant with the *bakula* scent, with the fragrant wind of the Malaya mountain as her breath, with the beauty of the *karṇikāra* tree for her complexion — so that king, his mind made captive by the beauty of spring, in desire for fine pleasures, ceaselessly played and sported with that spring-beauty. *(v. 11)* At that time, the bodiless Kāma, with only five

arrows but assisted by spring, began to torment him without mercy — for when the time is powerful, who does not become mighty with many arrows? *(vv. 12–13)* But just as clouds are dispersed by the wind, so that spring-beauty was dispersed by the wind of time. Its passing caused him great grief; his mind became greatly agitated by that grief.

(vv. 14–15) He began to reflect: "This Kāma is a great villain. This sinner torments the entire world and lives in everyone's heart — he causes trouble without even having a body! Therefore I shall burn him today with the fire of meditation." Thus renunciation arose in him. He gave his kingdom to his son **Candana** and went to the monk **Ānanda**, renouncing all pleasures, and accepted initiation.

(vv. 17–18) Practising restraint, he studied all the *aṅgas* up to the *Vipāka-sūtra*, performed austerities for a long time, and bound the *Tīrthaṃkara-nāma-karma*. At the end of his lifespan, practising *samādhi-maraṇa* with mind, speech, and body, he abandoned his body and was born as the Indra of the fifteenth *Āraṇa* heaven with great majesty.

(vv. 19–22) There his lifespan was twenty-two *sāgaras*; his body was three *hastas*; both his physical and spiritual *leśyā* were white; he breathed once every eleven months; he was mentally nourished every twenty-two thousand years; he had *mānasika-pravīcāra* (mental activity); he possessed the eight best *ṛddhis* including *prākāmya*; his *avadhi-jñāna* extended up to the sixth earth; his strength, radiance, and bodily transformation were equally extensive; he had no external disturbances; he was the one who crossed the vast ocean of happiness; and he passed his life-span filled with arts and subdivisions thereof.

Birth of Śītalanātha (vv. 23–31)

(vv. 23–24) When six months of his life remained and he was about to take birth in the middle world, in the Bhārata-kṣetra of this Jambū-dvīpa, in the city of **Bhadrapura** in the Satya country, a king named **Dṛḍharatha** was ruling — born in the Ikṣvāku lineage. His chief queen was named **Sunandā**. By the command of Kubera, gods called *Guhyakas* had been raining gems at his house for six months already.

(vv. 25–27) That noble queen also saw sixteen dreams in the early morning and finally saw an elephant entering her mouth. Hearing their interpretations from her husband, she was

greatly delighted. The Indra (*of the Āraṇa heaven*) was dislodged (*cyutat*) from heaven on the *Pūrvāṣāḍhā* asterism on the eighth day of the dark fortnight of Caitra, and just as a dewdrop abides in a lotus or oyster-shell with all its excellent qualities, so he came to reside in the queen's womb.

(vv. 28–29) The gods came with great love and performed the *garbha-kalyāṇa* (celebration of conception). On the twelfth day of the dark fortnight of Māgha (*Māgha Kṛṣṇā Dvādaśī*), in the Pūrvāṣāḍhā asterism, he was born. The gods came at that moment and took him to Meru mountain, where they anointed him with the waters of the Milk Ocean, celebrated, and named him **Śītalanātha**.

(vv. 30–31) Śītalanātha appeared nine crore *sāgaras* after the liberation of Puṣpadanta. Before his birth, *dharma* had been in abeyance for one quarter of a *palya*. His lifespan was one lakh *pūrvas* and his body was ninety *dhanus* in height.

(vv. 32–34) One quarter of his lifespan passed in the prince (*kumāra*) stage; then, receiving his father's kingdom and the primary *siddhi* (great mastery), he protected his subjects. The auspicious names of the *gatis* (courses of life), *sātā-vedanīya* (pleasant-feeling karma), high *gotra* (lineage karma), and the best lifespan — with *Tīrthaṃkara-nāma-karma* and without *apavartana* (premature curtailment) — all these, combined together through the arising of his highest experiential karma, were happiness-giving; therefore with what can his happiness be compared?

Śītalanātha's Renunciation and Omniscience (vv. 35–59)

(vv. 35–36) When one quarter of his life remained and *saṃsāra*'s end was near, the *pratyākhyāna-kaṣāya* (the last sub-type of passion, preventing renunciation) reached its conclusion. At that time the most resplendent Blessed One went to a forest for a stroll. There a mass of frost (*pāla*) was covering everything; and before his very eyes it vanished.

(v. 37) By this cause *ātma-jñāna* arose in him and he began to reflect: "Every object changes in every moment — only from those changes does this world take its form of impermanence."

(vv. 38–42) "Today I have determined with certainty — suffering, the sufferer, and the cause of suffering. From the arising of *moha-karma*, knowledge of suffering, happiness, and all three (*duḥkha-duḥkhī* etc.) as happiness arises. The thought — 'I am happy; all this is happiness; from meritorious karma more happiness will come' — all this is great *mahā-moha*, arising without the *kāla-labdhi* (right time). Whether karma is meritorious or not, as long as karma exists one cannot obtain happiness from it — for worldly beings are full of disturbances, always craving, and all are tainted by faults. If happiness came from sense-pleasures, I have more sense-pleasures than anyone; why then am I not satisfied? Therefore it is certain that happiness born of pleasures is altogether illusory. True happiness lies in equanimity (*udāsīnatā*); and that is impossible so long as the *mohanīya-karma* remains. Therefore I must quickly destroy this enemy-host of *mohanīya-karma* at its very root."

(v. 43) Thus understanding the true nature of things, he gave his kingdom — worthy only of being abandoned — to his son.

(vv. 44–45) The *laukāntika-devas* came and praised him; the gods including Indra performed the *dīkṣā-kalyāṇa*. Mounting the palanquin **Śukraprabhā**, the Blessed One reached the Sahetuka forest; and on the twelfth day of the dark fortnight of Māgha (*Māgha Kṛṣṇā Dvādaśī*), in the Pūrvāṣāḍhā asterism, at evening, taking a two-day fast, together with a thousand kings he accepted initiation. At that very moment *manaḥparyaya-jñāna* arose.

(vv. 46–47) The next day for alms he went to the city of **Ariṣṭa**. There King **Punarvasū** with great joy and ninefold devotion (*navadhā-bhakti*) offered him food; and the gods, delighted, rained the five wonders at his house.

(vv. 48–49) Practising thus, he spent three years in the *chādmastha* stage. Then on the fourteenth day of the dark fortnight of Pauṣa (*Pauṣa Kṛṣṇā Caturdaśī*), at evening, in the Pūrvāṣāḍhā asterism, he sat under a *bilva* tree with a two-day fast. At that moment *kevala-jñāna* arose for the golden-hued Blessed One, and the gods including Indra arrived and created the *samavasaraṇa* and worshipped him.

Retinue of Śītalanātha (vv. 50–59)

- **81 gaṇadharas** *(v. 50)*

- **1,400 śruta-kevalis** (knowing eleven *aṅgas* and fourteen *pūrvas*) *(v. 50)*

- **69,200 teacher-monks** *(v. 51)*; **7,200 avadhi-jñānīs** *(v. 51)*

- **7,000 kevalīs** *(v. 52)*; **12,000 monks with vikriyā-ṛddhi** *(v. 52)*

- **7,500 manaḥparyaya-jñānīs** *(v. 53)*; **5,700 vādīs** *(v. 53)*

- **Total monks: 1 lakh** *(v. 54)*

- **3,80,000 āryikās** *(v. 54)*; **2 lakh śrāvakas** *(v. 54)*; **4 lakh śrāvikās** *(v. 55)*

- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 55)*

(vv. 56–57) He wandered through many countries, raised many *mithyādṛṣṭi* (*bhavya*) souls to *samyaktva* and higher *guṇasthānas* through his teaching of *dharma*. Finally he reached Sammeḍaśikhara, performed *yoga-nirodha* for a month, and — with a thousand monks in *pratimā-yoga* — on the eighth day of the bright fortnight of Āśvina (*Āśvinī Śuklā Aṣṭamī*), in the Pūrvāṣāḍhā asterism, at evening, having destroyed all the enemy-karmas, he attained the supreme *mokṣa-pada* (the state of liberation).

(vv. 59–62) The gods came, illumining all directions with their bodies' radiance, performed the *nirvāṇa-kalyāṇa* with praise, and departed each to his own heaven. I bow to Śītalanātha — at whose birth the world was made joyful like the rising of the moon; who blossomed the lotus-faces of all his kinsmen just as the sun blooms lotuses; from whom the supplicants, obtaining their desired objects with great joy, became men of substance; whom the gods worship; and who destroys the all-consuming thirst for worldly experience. *(v. 60)*

The direction-goddesses (*diśa-kanyās*), with their melodious voices, sing with composed verses the victory over the arrogant hero Moha — of that one whose forehead-mark, white and praiseworthy as the flow from the cheeks of the direction-elephants, delights everyone. I hymn that Śītalanātha. *(v. 61)*

He who was first the virtuous King Padmagulma, who then became the Indra of the fifteenth Āraṇa heaven — worshipped by the gods — and who then became the tenth Tīrthaṃkara, merciful and all-cooling: bow to that Śītalanātha. *(v. 62)*

The Digression of King Megharatha and the Three Dānas (vv. 63–96)

(vv. 63–64) In the final period of Śītalanātha's *tīrtha* (religious order), through the fault of time — through the absence of speakers, listeners, and men of *dharma* — this excellent Jaina *dharma* was lost. At that time in the city of **Bhadrilapura**, Malyadesa's king **Megharatha** was ruling, and his minister was named **Satyakīrti**.

(vv. 65–66) On one occasion, seated in the court on his lion-throne, and wishing to invest wealth in *dharma*, the king asked all those in the assembly: "Among all gifts (*dānas*), which dāna brings the greatest fruit when given?" In answer, the minister — who knew the truth about dāna — said:

(v. 67) "The best munis have declared three kinds of dāna: *śāstra-dāna* (gift of scripture), *abhaya-dāna* (gift of safety), and *āhāra-dāna* (gift of food). For the wise, these in that order yield increasingly greater fruit — *āhāra* is surpassed by *abhaya*, which is surpassed by *śāstra*."

(v. 68) "Scripture (*śāstra*) means: that which is spoken by the omniscient one, free from all contradiction between earlier and later passages, removing violence and other faults, and proved by both kinds of evidence (*pramāṇa*)."

(v. 69) "And the exposition of that scripture, in order to benefit virtuous ones who fear *saṃsāra* — that is called *śāstra-dāna*."

(v. 70) "A seeker of liberation who knows the *tattvās* and, wishing to remove the causes of karmic bondage, abstains from harming all beings — that abstention from harm is called *abhaya-dāna*."

(v. 71) "Similarly, the giving of pure food to wise ones who are far removed from violence and other faults — that is called *āhāra-dāna*."

(vv. 72–77) Among these, *śāstra-dāna* and *āhāra-dāna* cause the *nirjarā* (shedding) of karma for both giver and receiver; *abhaya-dāna* causes *nirjarā* for the giver and also generates merit. Knowledge cannot be had without *jñāna*, and *jñāna* comes from scripture — for only scripture can illumine what is to be renounced and what is to be accepted. Through expounding, hearing, and deeply reflecting on scripture, the intellect is purified; through purified intellect, one renounces what should be renounced, accepts what should be accepted, and becomes a *vratin* (observer of vows). Taking the path of liberation, one gradually calms the senses and the mind, meditates in *śukla-dhyāna*, and attains the *mokṣa-pada*. Therefore *śāstra-dāna* is the best among all *dānas* — for it alone is the cause of the *mokṣa*-state for both giver and receiver, which is free from sin and is the nature of *ātmānanda* (bliss of the Self). In the final *āhāra-dāna* there is some slight sin involved — hence *abhaya-dāna* is considered better. From all three great *dānas* the *mokṣa-pada* is attained.

(v. 78) *(The minister was about to say more, but then held his tongue)* — apparently the minister, owing to the influence of his *kapota-leśyā* (dove-colour aura of soul), and desiring to give some other gift, did not wish the minister's advice to prevail. *(v. 79)* In the city there was a Brahmin named **Bhūtiśarman** who used to compose texts based on false scriptures (*mithyā-śāstras*) and keep the king pleased. *(v. 80)* After his death, his son **Muṇḍaśālayana**, who knew all the [worldly] śāstras, sat in that same assembly; and when the minister fell silent, he began to say: *(vv. 80–83)* "These three kinds of dāna are only for monks or the destitute. For powerful kings and great lords, the superior dāna is to give abundantly — land, gold, and the like — to Brahmins who have the power to bless and curse, so that their fame may endure as long as the sun and moon." Thus he brought from home the book he himself had composed and read it aloud to the king. *(v. 84)* Thus Muṇḍaśālayana, seizing his opportunity, showed the king the wrong path, and the king even praised it as excellent.

(vv. 85–87) On the full-moon day of Kārtika Śuklā (*Kārtika Pūrṇimā*), the deluded king bathed and with great devotion worshipped Muṇḍaśālayana with rice-grains etc. and gave him land, gold, and the like as directed. Seeing this, the minister said to the king: "*Dāna* is what the Śrī Jineśvara taught — the gift of one's wealth or another thing for the sake of grace (*anugraha*). And scholars explain *anugraha* in this context as benefiting both oneself and others."

(vv. 88–89) "Growth of merit is one's own benefit; growth of virtue is another's benefit." "Yet you, O King — knowing all this well — have given to an unworthy recipient (*kupātra*) and thus wasted all three forms of dāna."

(vv. 91–94) "Even abundant seed, if sown in barren soil, yields only toil — the seed is lost without fruit. But even a little good seed, sown at the right time in good soil, yields a thousandfold to the sower." Thus that wise and devout minister gave a million examples — but the king was not moved. And rightly so: a mantra is useless against a snake already destined for death; medicine is useless when the life-span is exhausted; a mirror is useless to one born blind; and good words are useless to one of perverted intelligence.

(v. 95) The king — who delighted in the wrong path — abandoned the tradition of giving that had been established from the beginning, and proclaimed as the sages' teaching only the dāna spoken by a fool.

(v. 96) And he himself — with great ease — invented the following ten forms of dāna: the gift of a cow, land, gold, a bride, a horse, an elephant, a palanquin, a house, and several others.

Thus ends the Śītalanātha Purāṇa, the Fifty-Sixth Parva, in the compendium of the Mahāpurāṇa, composed by the venerable Ācārya Guṇabhadra.

Śreyāṃsanātha Purāṇa

Fifty-Seventh *Parva*

(v. 1) Among all things worthy of refuge, excepting Śreyāṃsanātha Tīrthaṃkara there is no other true benefactor. Therefore the wise who seek liberation should take refuge in Śreyāṃsanātha alone. May such Śreyāṃsanātha be the benefactor of us as well.

King Nalinprabha in the Sukaccha Country (vv. 2–12)

(vv. 2–3) On the northern bank of the Sītā river in the Sukaccha country of eastern Videha, on the Eastern Mandara side of Puṣkara-dvīpa, is a city called **Kṣemapura**. In it ruled a king named **Nalinprabha** — who was the repository of inconceivable majesties born from the love of his subjects, and who bent the entire host of his enemies in homage.

(v. 4) Through three separate means his *siddhi* (accomplishment), welfare, and prosperity were determined as certain; through tranquility and effort he attained *kṣema* (security) and *yoga* (devotion), and grew always.

(vv. 5–7) He who protects the earth by right (*nyāya*) is worthy of the name 'king' — and he protected the earth by right (*nyāya*); thus he was a true (*sārthaka*) king. In his reign the earth flourished greatly and he nurtured the people superbly. Walking on the excellent path, he performed *dharma* even in the acts of *dharma*, and his *artha* and *kāma* were also in the form of *dharma* — thus he was completely full of *dharma*. Through the rise of his meritorious karma, like a *lokapāla* (world-guardian), he protected this entire earth for many days.

(vv. 8–14) One day in the garden of the **Sahallāna** forest, the Jineśvara **Ananta** arrived. The forest-keeper reported this to the king. Hearing it, the king went with his family, worshipped, praised at great length, bowed, and sat in his proper place. He heard the nature of *dharma* and *ātma-jñāna* arose, and he began to reflect: "Not knowing — who can benefit whom, where, from whom, in what manner, through what means — I have wandered in great suffering through innumerable births.

(vv. 10–12) "I alone, through the arising of *moha-karma*, have accumulated all these manifold possessions. If renouncing them is the means to *mokṣa*, why should I delay in abandoning them?" Thinking this, he gave his kingdom to his noble son named **Suputa** and, together with many kings, accepted the vow of restraint.

(v. 13) He studied the eleven *aṅgas* and finally, having meditated on the sixteen *kāraṇa-bhāvanās* and bound the *Tīrthaṃkara-nāma-karma*, accepted *samādhi-maraṇa*.

(vv. 13–16) He abandoned his body and was born as the **Acyuta-indra** in the **Puṣpottara** (*Acyuta*) celestial mansion. There his life span was twenty-two *sāgaras*,

body three *hastas*, *leśyā* and *avadhi-jñāna* as previously noted. He experienced many days of the highest happiness with the beautiful goddesses endowed with divine qualities.

(vv. 17–18) When his life grew short and he turned towards birth in the middle world, in the Bhārata-kṣetra of Jambū-dvīpa, in the city of **Siṃhapura**, a king of the Ikṣvāku lineage named **Viṣṇu** was ruling; his great queen was named **Nandā**. His house had been worshipped in many ways by the gods for six months.

(v. 19) On the sixth day of the dark fortnight of Jyeṣṭha, in the Śravaṇa asterism, at the early morning hour, she saw sixteen dreams, and at the end saw an elephant entering her mouth.

(v. 20) Hearing the interpretations from her husband she was greatly delighted, and at that same moment Indra and the gods arrived and celebrated the *garbha-kalyāṇa*.

(vv. 21–22) Nine months passed in this way, delighting all. On the eleventh day of the dark fortnight of Phālguna, in the Śravaṇa asterism, this great queen gave birth to the supremely fortunate *Acyutendra* — who bore three types of knowledge. Just as a row of clouds brings good rains and delights the whole world — in that way all were delighted.

(vv. 23–29) Just as all water-bodies become clear at the advent of autumn, so at his birth all people's minds became joyful. At his birth the supplicants were satisfied with wealth; the wealthy, satisfying the poor, were themselves made happy; and the poor were made happy by obtaining each their own desired pleasures. At that time all the seasons, combining together, manifested in their respective delightful forms. How wonderful — at the Blessed One's birth, the sick became well, the grief-stricken shed all grief, and sinners all became virtuous! If even ordinary people experienced such great satisfaction, how can one measure the satisfaction of the parents? At that moment the four types of gods came rushing from all sides — their ornaments illumining the whole world. The divine kettledrums sounded; flowers rained; dancing goddesses began to dance; gods of music sang sweetly. Other gods were saying: "Is this world divine? Or is this some extraordinary, unseen world even greater than the divine?"

(vv. 31–34) The Saudharmendra himself honoured the parents with excellent ornaments etc. and the *Indrāṇī*, by her *māyā*, beguiled the mother and took the child. Saudharmendra, placing the child on the back of the elephant Airāvata, in the company of the divine host, easily reached the great and glorious Mahāmeru. There he enthroned him,

filled many pitchers from the fifth Milk Ocean (*Kṣīra-sāgara*) and anointed him, adorned him, and with great joy gave him the name **Śreyān** (*Śreyāṃsanātha*). Then he brought him back to the city, placed him in the mother's lap, and all the Indras celebrated and departed to their respective heavens.

(v. 35) Just as the crescent moon's radiance grows from moment to moment, so the Blessed One's auspicious limbs grew in company with his virtues.

(vv. 36–38) Puṣpadanta Svāmī attained liberation ninety crore *sāgaras* ago; after an interval of nine-tenths of a crore *sāgaras* and half a *palya* during which *dharma* was in abeyance, Śreyāṃsanātha was born — his time is included in this interval. His lifespan was eighty-four lakh years; the colour of his body was like gold. His body was eighty *dhanus* in height; he was a treasury of strength, energy, and radiance. Twenty-one lakh years passed as his pleasurable childhood (*kumāra*) period.

Śreyāṃsanātha's Reign and Renunciation (vv. 39–61)

(vv. 39–42) He received the kingdom — revered even by the gods, bowed to by all — and like the moon he satisfied all, and like the sun he heated the arrogant. He was like a great gem in his brilliance, like the ocean in his profundity, like the Malaya wind in his coolness, and like *dharma* itself in beneficence — thus he gave happiness to all for a long time. Through the rise of his previous meritorious karma, all wealth came of itself; his wisdom and valour were therefore directed entirely to *dharma* and *kāma*. Sports conducted by the gods through divine amusements made his days pass — those days adorned with meritorious karma.

(vv. 43–45) Thus forty-two lakh years of kingship passed. Then one day, seeing the changing of the seasons, he reflected: "The same time that has made the entire world its prey is itself being consumed by the changes of moments, minutes, and hours. If this is time's own state, who else can remain stable? Thus the entire world is impermanent. Until this *jīva* attains the eternal *mokṣa-pada*, how can it ever find stable repose anywhere?" Reflecting thus, the *laukāntika-devas* including the *Sārasvatā* gods came and praised him. The Blessed One assigned his kingdom to his son **Śreyaskara**; the gods including Indra arrived and performed the *niṣkramaṇa-kalyāṇa* consecration. The Blessed One mounted the palanquin **Vimalā-prabhā** (carried by the gods) and reached the garden

called Manohara. Taking a two-day fast, on the eleventh day of the dark fortnight of Phālguna, in the Śravaṇa asterism, in the early morning, together with a thousand kings he accepted initiation. On that very day *manaḥparyaya-jñāna* arose in him.

(vv. 46–50) The next day he went to the city of **Siddhārtha** for his alms-round. There the golden-radiant King **Nanda** with the utmost devotion gave him excellent food; that resolute man attained excellent merit and the five wonders (*pañcāścarya*). When two years had passed in the *chādmastha* stage, he sat under a *tumbura* tree in the garden called Manohara with a two-day fast, and on the *Māgha Kṛṣṇā Amāvāsyā* (dark-moon night of Māgha) in the Śravaṇa asterism at evening *kevala-jñāna* arose.

(vv. 51–52) The four types of gods came and performed the *kevala-jñāna-kalyāṇa*. In his *samavasaraṇa* the following sat:

Retinue of Śreyāṃsanātha (vv. 53–61)

- **77 gaṇadharas** beginning with Kuṃthu *(v. 53)*

- **1,311 śruta-kevalis** *(v. 54)*

- **48,200 teacher-monks** *(v. 54)*; **6,000 avadhi-jñānīs** *(v. 55)*

- **6,500 kevalīs** *(v. 55)*; **11,000 monks with vikriyā-ṛddhi** *(v. 56)*

- **6,000 manaḥparyaya-jñānīs** *(v. 56)*; **5,000 chief vādīs** *(v. 56)*

- **Total monks: 84,000** *(v. 57)*

- **1,20,000 āryikās** with *dhāraṇā* etc. *(v. 57)*; **2 lakh śrāvakas** *(v. 58)*; **4 lakh śrāvikās** *(v. 58)*

- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 59)*

Giving *dharma*-teaching thus, he wandered through all countries. *(v. 59)*

Finally he reached **Sammeḍaśikhara**, sat there, performed *yoga-nirodha* for a month, and together with a thousand monks in *pratimā-yoga*, on the full-moon day of Śrāvaṇa (*Śrāvaṇa Śuklā Pūrṇimā*), in the Dhaniṣṭhā asterism, at evening — repeatedly performing *nirjarā* (shedding of karmas) through the infinitely-multiplying gradual series — in the time it takes to pronounce the syllables *a*, *i*, *u*, *ṛ*, *ḷ*, he destroyed all remaining karmas through the final two stages of *śukla-dhyāna*, attained the fifth state (*mokṣa*), and was liberated — becoming a perfected *Siddha*. *(vv. 60–62)*

(v. 63) "If we did not celebrate the *nirvāṇa-kalyāṇa* of the Blessed One, our gathering here would be in vain" — thinking this, all the gods performed the *nirvāṇa-kalyāṇa* and departed each to his own heaven.

(v. 64) May the glorious Śreyāṃsanātha — whose knowledge, arising, instantly destroyed all darkness, beheld the entire animate and inanimate world, and who, having no opponent, was absorbed in his own Self — always bring welfare to you all.

(v. 65) O Lord! Your words are true, beneficent to all, and compassionate; your conduct benefits all living beings — both these proclaim your supreme purity. Therefore the Indras and gods come with great devotion and take only your refuge; and moreover the great scholars always praise only you. May that Śreyāṃsanātha always be the benefactor of you all.

(v. 66) He who was first the king Nalinprabha — the destroyer of all sinful splendour and lord of all — then became the Indra of the sixteenth heaven — lord of all gods, the treasury of happiness born of thought alone — and then became a Tīrthaṃkara, the most revered in all three worlds, the propagator of the *syādvāda* (doctrine of conditional predication), and one who attained liberation — may that glorious Śrī Śreyāṃsanātha Jineśvara be your benefactor.

Verse of Homage to Guṇabhadra (v. 67)

(v. 67) Homage to that composer of Purāṇas who follows the teaching of Jinasena — whose lotus-feet are worshipped by Lokasena — and who is the venerable Guṇabhadra.

Beginning of the Vāsupūjya Purāṇa

(Fifty-Eighth *Parva* — opening section)

(vv. 68–69) Just as Bharata was foremost among *cakravartins*, so in this region (Bharata-kṣetra), in the Magadha country, in the city of **Rājagṛha** — like the city of Indra — there was an initial (*ādi*) one who was an *ardha-cakrin* among those who governed three *khaṇḍas* (half-realm rulers). It is his story that is narrated.

(vv. 70–72) In that Bharata-kṣetra, in the Magadha country, in the city of **Rājagṛha**, ruled King **Viśvabhūti**. His queen was **Jainī**. Their son was **Viśvanandī** — who brought joy to the entire world, and hence was fittingly so named. His younger brother was named **Viśākhabhūti**; his wife was named **Lakṣmaṇā**; and their son was **Viśākhanandī**.

(vv. 73–74) Viśvabhūti gave his kingdom to his younger brother Viśākhabhūti and accepted initiation (*dīkṣā*). Viśākhabhūti was now governing the people; all the kings bowed to him.

(v. 75) Viśvanandī had a garden constructed with small plantings of every kind; it was more precious to him than his own life.

(v. 76) One day, Viśākhanandī challenged the gardeners and took that garden for himself by force. *(v. 77)* Seeing Viśvanandī flee in battle, unable to resist, Viśvanandī became dispassionate and thought: "Shame on this Moha!"

(v. 78) He went to the presence of the sage **Sambhūta** and, with his uncle Viśākhabhūti as chief witness, accepted the vow of restraint (*saṃyama*).

(vv. 79–81) Bearing virtues and renunciation, he began many kinds of austerities — fasting and so on — and wandering through all countries, one day went to the city of **Mathurā** for his alms-round. There a cow with a young calf, in anger, struck and knocked him to the ground. Meanwhile, Viśākhanandī — who had been expelled from the kingdom for his

villainy — was wandering about and happened to arrive there. He was standing on the terrace of a courtesan's house; seeing the muni fall, he laughed scornfully and said: "Where has your strength gone today?"

(v. 82) Hearing this, a thorn (*nidāna*) — a sinful resolve of revenge — lodged within him, and with that very thorn he breathed his last. Dying, he was reborn as a god in the heaven called **Mahāśukra**, where his uncle Viśākhabhūti had already been born earlier.

(vv. 82–86) There, with a life of sixteen *sāgaras*, enjoying many divine pleasures at will with innumerable celestial nymphs, and at the end of his life departing from there — he was born as the son **Tripuṣṭha** to King **Prajāpati** of the city of **Podanapura** in the Suramya country of this Jambū-dvīpa's Bharata-kṣetra; his mother was the beloved queen **Mṛgāvatī**, who had seen auspicious dreams. The soul of Viśākhabhūti, departing from there, had already arrived earlier and been born as the valiant son **Vijaya** — from the queen **Jayāvatī** of those same Mahārāja Prajāpati's household.

(vv. 87–90) Viśākhanandī wandered long in *saṃsāra* and was then born — through the rise of his meritorious karma — as the son **Aśvagrīva** of King **Mayūragrīva** of the city of **Alaka** on the northern range of the Vijayārdha mountain. He conquered all the great enemy-kings. Meanwhile Vijaya and Tripuṣṭha — the two brothers, the first a *Balabhadra* (elder hero) and the second a *Nārāyaṇa* (cosmic hero) — had bodies eighty *dhanus* tall and lifespans of eighty-four lakh years.

(vv. 91–92) Their bodies were like a conch and an indranīla-gem (*sapphire*). They slew the arrogant Aśvagrīva and became lords of this three-*khaṇḍa*-adorned earth. Both brothers became lords over sixteen thousand crown-wearing kings and many *vidyādharas* and *vyantara-devas*. The seven jewels of Tripuṣṭha Nārāyaṇa were: bow, conch, discus, rod, sword, lance, and mace — and many gods guarded these jewels. For the welfare of Vijaya Balabhadra, four jewels — like faith, knowledge, conduct, and austerity — were: mace, jewel-garland, plough, and combined-weapon.

(vv. 93–95) Of Nārāyaṇa there were sixteen thousand queens beginning with Svayamprabhā; of Balabhadra, mind-captivating queens — half as many, i.e. eight thousand. Tripuṣṭha, sporting with those women for many days — greatly attached to action and greatly possessive — died and descended into the seventh hell; and Aśvagrīva too, dying, went to that same seventh hell.

(v. 96) Vijaya Balabhadra was deeply grieved by Tripuṣṭha's death. At that very moment he went to the sage **Suvarṇakumbha**, accepted the vow of restraint, and became a *gṛha-kevalī* (a *kevalī* householder-saint, i.e. *anagāra-kevalī*).

(v. 97) Behold — Tripuṣṭha and Vijaya both ruled together and both experienced the highest pleasures for many days together; yet one reached the seventh hell — the abode of every terrible suffering — and Vijaya Balabhadra reached the very crown of the world — *mokṣa* — the supreme abode of happiness. Therefore shame on this perverse karma — for as long as it is not destroyed, who in this world can be truly happy?

(v. 98) The soul of Tripuṣṭha was formerly King Viśvanandī; then, having been a god in the Mahāśukra celestial mansion, it became the first Nārāyaṇa — the *ardha-cakravartin* named Tripuṣṭha — in the Bhārata region, and then, having accumulated sin, descended to the seventh hell.

(v. 99) The soul of Vijaya was formerly King Viśākhabhūti; then, having become a muni and thereafter a god in the Mahāśukra mansion, it became the Balabhadra named Vijaya, and then — having destroyed *saṃsāra* — attained the supreme state of the *Paramātman* (the perfected soul, *Siddha*-hood).

(v. 100) The soul of Aśvagrīva was formerly a great and mighty king; wandering long in *saṃsāra*, it became the Pratinārāyaṇa (counter-hero) named Aśvagrīva — lord of three worlds — and then, slain by Tripuṣṭha, descended to the seventh hell.

Thus ends the Fifty-Seventh Parva: the Purāṇa of Tīrthaṃkara Śreyāṃsanātha, Tripuṣṭha, Vijaya, and Aśvagrīva.

(v. 1) May Bhagavān Vāsupūjya — worshipped by all the Indras, son of the great Mahārāja Vāsupūjya, always worshipped by the virtuous — purify us through his knowledge.

King Padmottara in the Vatsakāvatī Country (vv. 2–11)

(v. 2) On the Eastern Meru side of Puṣkarārdha-dvīpa, in the well-known city of Ratnapura in a country named Vatsakāvatī, a king named **Padmottara** was ruling.

(vv. 3–4) His fame was in the form of virtue and dwelt in the words of all; his image was in the form of merit and dwelt in the eyes of all; his livelihood was in the form of *dharma* and dwelt in the minds of all. His words were full of goodwill; his heart full of compassion; his body full of radiance; his intellect was filled with *nayas* (logical standpoints). His wealth was spent in charity; his devotion was directed to the Jineśvara; and his prowess was directed at enemies.

(v. 5) Just as the correct observance of *samitis* (regulations of movement) causes the monk's rules to increase, so the people flourished greatly while that righteous king protected the earth.

(vv. 6–10) Virtue was his wealth, and the queen — Lakṣmī who loves virtue — was his companion. With her he lived for a long time, uninterrupted by any disturbance. One day he heard the nature of *dharma* and reflected on the twelve *anuprekṣās* (meditations on impermanence, etc.). Through that reflection, all three kinds of detachment arose in him, and he began to contemplate thus: *(v. 9)* "Wealth is illusory; happiness is mixed with suffering; life extends only to death; union lasts only until parting; and this wretched body is filled with disease. *(v. 10)* How can one love such worldly things? Therefore I must now, taking recourse in this *kāla-labdhi* (the right time) that has arrived, cross over these five cycles of birth and death — which are so terrifying in their *saṃsāra*."

(v. 11) He then assigned the burden of the kingdom to his son **Dhanamitra**, and for the purification of the soul accepted initiation (*dīkṣā*) together with many kings.

(vv. 12–15) He studied the eleven *aṅgas*, meditated on the sixteen *kāraṇa-bhāvanās* beginning with *darśana-viśuddhi*, bound the *Tīrthaṃkara-nāma-karma*, and at the end of his life accepted *sanyāsa*. Possessing pure wisdom, he was born in the Mahāśukra celestial mansion as the Indra **Mahāśukra**. His lifespan there was sixteen *sāgaras* and his body four *hastas*. His *leśyā* was of the lotus-colour; he breathed once every eight months; and with a pure heart he took mental nourishment every sixteen thousand years. The *pravīcāra* (source of gratification) was through sound alone; his *avadhi-jñāna* extended to the fourth earth; and his strength, radiance, and bodily transformation were commensurate with that *avadhi*-field. There, enchanted by the sweet words, songs, and music of the goddesses, he passed his celestial term.

Birth of Vāsupūjya (Twelfth Tīrthaṃkara) (vv. 16–22)

(vv. 16–20) When this Indra's lifespan was spent and he was about to be born in this world, in the Bhārata-kṣetra of this Jambū-dvīpa, in the city of **Campā**, a king of the Ikṣvāku lineage and Kāśyapa *gotra* named **Vāsupūjya** was ruling. His beloved queen was **Jayāvatī**. By the command of Indra, Kubera had showered gems and honoured her for six months already. On the sixth day of the dark fortnight of Āṣāḍha (*Āṣāḍha Kṛṣṇā Ṣaṣṭhī*), in the Śatabiṣā asterism, she saw sixteen dreams and, hearing their interpretations from her husband, was greatly satisfied. After eight months had passed, on the fourteenth day of the dark fortnight of Phālguna, in the Varuṇa yoga, she joyfully gave birth to a son — the soul of that Indra — who was a benefactor to all living beings.

(vv. 21–22) At that very moment, Saudharmendra and all the gods arrived, took the child to Meru mountain, anointed him with the waters of the Milk Ocean, adorned him with all manner of ornaments, gave him the name **Vāsupūjya**, brought him back, and celebrated with great festivities before departing to their respective abodes.

(vv. 23–24) Vāsupūjya appeared fifty-four *sāgaras* after Śrī Śreyāṃsanātha attained liberation, and during the final three *palyas* of that period *dharma* was in abeyance. His lifespan is included in this time. His body was seventy *dhanus* tall; his lifespan seventy-two lakh years; and his complexion was red as *kuṅkuma* (saffron).

(vv. 25–28) Just as a region with water is the grower of all the eighteen desired varieties of seed, so King Vāsupūjya was the grower of all virtues. Just as all grain gives excellent fruit when it receives the right rainfall, so all virtues gave excellent fruit when they received the support of Vāsupūjya's intellect. Virtues that had become subordinate elsewhere came to be foremost in Vāsupūjya — and rightly so, for which quality does not become prominent through a prominent support? All things are aggregates of qualities; therefore if qualities cease, the thing necessarily ceases. Understanding this, that wise one carefully preserved all his virtues.

(vv. 29–35) When eighteen lakh years of his *kumāra* (youth) stage had passed, that wise one spontaneously developed detachment from *saṃsāra* and began to contemplate the true nature of the soul: *(v. 31)* "Clinging to sense-objects, this ignorant being binds its own soul through its own soul, and then undergoes the four kinds of suffering through the four kinds of bondage. *(v. 32)* From beginningless time it has wandered in the forest of birth and death; now, through the conjunction of *kāla-labdhi* and other attainments, a noble path

which manifests excellent virtues has been found — therefore I must go to the noble *mokṣa*-path at once. *(vv. 33–34)* Whether this body is somehow pure, lasting, beautiful, disease-free, its pleasures always available, its life-spans of long duration — the certainty remains that one day its separation is inevitable. All this happiness is the product of attachment; from it the attached being binds karma; bondage is the cause of *saṃsāra*. *(v. 35)* That *saṃsāra* takes the form of the four *gatis* and they always bring suffering and happiness in turn — so there is no benefit in remaining in *saṃsāra*; the wise must abandon it."

(v. 36) Just as he was reflecting thus, the *laukāntika-devas* arrived and offered praise. The gods came and performed the consecration (*abhiṣeka*), adorned him, and celebrated greatly.

(vv. 37–38) Mahārāja Vāsupūjya then mounted his palanquin and the gods and Indra carried it on their shoulders to the Manohara forest. There, on the fourteenth day of the dark fortnight of Phālguna (*Phālguna Kṛṣṇā Caturdaśī*), in the Viśākhā asterism, at evening, taking a two-day fast, he accepted *dīkṣā*. Shortly after initiating, he attained *manaḥparyaya-jñāna*.

(v. 39) Together with him, six hundred and seventy-six kings who knew the supreme truth joyfully accepted *dīkṣā*.

(vv. 40–43) On the day of breaking his fast (*pāraṇā*), he entered the city of Mahānagara to receive alms. King **Sundara** offered him food, whereby a shower of gold and the five wonders (*pañcāścarya*) fell at his house. After the *chādmastha* (pre-omniscient) days had passed, Bhagavān Vāsupūjya came back to the Manohara *dīkṣā*-forest, sat under a *kadamba* tree with a fast, and on the second day of the bright fortnight of Māgha, in the Viśākhā asterism, at evening — became a Jina through the arising of *kevala-jñāna*.

(v. 43) The Saudharmendra and other Indras came and celebrated the *kevala-jñāna* festival. There is no need to describe that festival in detail, for it is always conducted through the arising of the final *Tīrthaṃkara-prakṛti* of the *nāma-karma*.

Sangha of Vāsupūjya (vv. 44–53)

- **66 gaṇadharas** beginning with Dharma *(v. 44)*

- **1,200 *śruta-kevalis*** *(v. 44)*

- **39,200 teacher-monks** (*śikṣakas*) *(v. 45)*; **5,400 *avadhi-jñānīs*** *(v. 45)*

- **6,000 *kevalīs*** *(v. 46)*; **10,000 monks with *vikriyā-ṛddhi*** *(v. 46)*

- **6,000 *manaḥparyaya-jñānīs*** *(v. 47)*; **4,200 *vādīs*** *(v. 47)*

- **Total monks: 72,000** *(v. 48)*

- **1,06,000 *āryikās*** beginning with Senā *(v. 48)*

- **2 lakh *śrāvakas*** *(v. 49)*; **4 lakh *śrāvikās*** *(v. 49)*

- Countable *tiryaṃcas* and many gods and goddesses *(v. 49)*

(v. 50) Bhagavān Vāsupūjya gradually wandered through all the Ārya regions, giving rain of *dharma* and satisfying all, and at the end resided in the city of Campā itself for a thousand years.

(vv. 51–54) When one month of his life remained, he performed *yoga-nirodha*. On the summit of the **Mandāragiri** mountain on the bank of the **Rājatamauli** river, in the beautiful Manohara forest, he sat in the *paryaṅkāsana* posture, and on the fourteenth day of the bright fortnight of Bhādrapada (*Bhādron Śuklā Caturdaśī*), at evening, in the Viśākhā asterism, together with ninety-four monks he attained *mokṣa*. The supremely skilful gods arrived at that moment, bowed to him, worshipped him, and celebrated the *mokṣa-kalyāṇa* with great splendour.

(vv. 55–57) When liberation was attained through six virtues alone, how much more would come from the eighty-four lakh virtues the Blessed One had upheld! He who has described all things through the *saptabhaṅgī* (the seven-fold predication: "in some sense it is; in some sense it is not; in some sense it is both; in some sense it is indescribable; in some sense it is and indescribable; in some sense it is not and indescribable; in some sense it is, is not, and indescribable") — which is the true nature of all things — how could such a Vāsupūjya not be worthy of worship? He is the object of everyone's worship. *Dharma* is in the form of compassion; but how can that compassionate *dharma* exist in one who is attached to possessions? The welfare of the earth comes from rainfall; but how can rain fall when the process that creates it is obstructed? Therefore, you, O Lord, have given the teaching of renouncing both inner and outer possessions, and by that very spirit of renunciation you are worthy of worship.

(v. 58) He who was formerly a great king — whose name is not mentioned — then became the Indra in the Mahāśukra celestial mansion whose lotus-feet are worshipped by many divine bees, and then became the ever-celibate (*bālabrahmacārī*) young Jina-king Bhagavān Vāsupūjya — may he give you immeasurable happiness.

The Story of Dvipuṣṭha, Acala, and Tāraka (vv. 59–124)

(vv. 59–60) In the time of Śrī Vāsupūjya's *tīrtha*, a king named **Dvipuṣṭha** appeared — the second *ardha-cakrin* (half-realm sovereign) and the second Nārāyaṇa, lord of three *khaṇḍas*. I will narrate his three-life story. Hearing this story, *bhavya* souls will experience fear of — and detachment from — *saṃsāra*.

(v. 61) In the city of Kanakapura in this Bhārata-kṣetra, King **Suṣeṇa** was ruling. He had a dancing-girl named **Guṇamañjarī**.

(v. 62) This dancing-girl was beautiful, skilled in the arts of singing, playing, and dancing, and appeared like a second Sarasvatī — and so all kings desired her.

(v. 63) In the pleasant **Malayadesa** in the same Bhārata region, a king named **Vindhyaśakti** was ruling in the city of Vindhyapura.

(v. 64) Just as a bee, maddened by the sweetness of honey, becomes attached to the fragrant clusters of a mango-tree in bloom, so King Vindhyaśakti became attached to the sight of Guṇamañjarī.

(vv. 65–68) He paid honour to King Suṣeṇa and, wishing to borrow the dancing-girl, sent a charming messenger bearing many gems to him. That messenger went swiftly, was received by Mahārāja Suṣeṇa, presented the gift properly, and said: "It is heard that there is a famous dancing-girl, a great jewel, in your household. King Vindhyaśakti is your brother and wishes to see her. Therefore, O Mahārāja, you should send her; I will bring her back and return her to you."

(vv. 69–70) On hearing the messenger's words, King Suṣeṇa trembled with anger and said: "Go, go! These arrogant words are not worth hearing." After this, Suṣeṇa once more abused and reviled the messenger. The messenger returned to his city and reported everything to King Vindhyaśakti.

(vv. 71–73) Hearing the messenger's words, King Vindhyaśakti was enraged and said: "Very well, what is there to fear?" He consulted with his ministers, and — being expert in deceptive warfare (*kūṭa-yuddha*), skilled in the essence of battle, and valiant — quickly marched with his army. Arriving, he fought, defeated King Suṣeṇa, and carried off the dancing-girl even as he had carried off Suṣeṇa's glory — and rightly so, for when merit runs out, who in this world cannot take what belongs to another?

(vv. 74–75) Just as the breaking of an elephant's tusk destroys his majesty, and just as the breaking of a lion's fang destroys his majesty, so the breaking of a king's pride destroys all his majesty. Just as a serpent whose backbone is broken cannot move a single step, so King Suṣeṇa — his spirit crushed by this humiliation — did not step outside his own house.

(vv. 76–79) One day, in a clear state of mind and with detachment, he heard the nature of *dharma* from the nirgrantha Jineśvara named **Suvrata** and began to think: "Because of the arising of some past sin, I have been defeated even by such a person." He resolved to destroy his enemy — his own sin. He accepted *dīkṣā* from that same sage, tormented his body for a long time through the fire of austerities, but at the end — while still holding the resentment of anger against his enemy, while still dying with a *nidāna* (a sinful vow of future recompense) — he practised *sanyāsa* and was born as a god in the incomparable celestial mansion of the fourteenth *Prāṇata* heaven, with a lifespan of twenty *sāgaras*. With the acquisition of eight *ṛddhis* he became very proud and stayed there.

(vv. 80–82) Thereafter, in the city of Mahāpura in this Bhārata region, the glorious King **Vāyuratha** was ruling. He enjoyed the royal fortune for many days. One day that king — who knew the *tattvās* — went to the presence of the Suvrata Jineśvara, heard the teaching of *dharma*, gave his kingdom to his son **Dhanaratha**, accepted *dīkṣā*, studied all the śāstras, performed excellent austerities, and at the end of his life became the Indra in the same Prāṇata heaven's supreme (*anuttara*) mansion.

(vv. 83–86) Descending from there, a son named **Acala** was born — to the queen **Subbhadrā** of King **Brahma** of the city that had three rivers — from Brahma's queen **Uṣā**. A son named **Dvipuṣṭha** was also born from that king. Dvipuṣṭha's body was seventy *dhanus* tall and his lifespan seventy-two lakh years; in this way, foremost in the Ikṣvāku lineage, he experienced royal pleasures.

(v. 86) Like the confluence of the Gaṅgā and Yamunā, or like *kunda* and *indranīla* gems, those two — Bala (Acala) and Keśava (Dvipuṣṭha) — shone together brilliantly.

(vv. 87–89) Just as two *śrāvakas* share the Sarasvatī (learning) taught by the same teacher without division, so those two brothers shared this undivided earth, enjoying it together. Though they knew all the śāstras, there was no difference of any kind between them — and rightly so, for that togetherness deserves praise which remains equal even in the presence of wealth and women together. White and dark-blue, stable and tall, those two brothers shone as if Mount Kailāsa and Mount Añjana had come together in one place.

(vv. 90–92) Meanwhile, King Vindhyaśakti had wandered for a long time in the ocean of *saṃsāra* like a water-wheel (*ghaṭī-yantra*). Through the arising of a small measure of merit, he was born as the well-known son **Tāraka** of King **Śrīdhara** of the city of Bhogavardhana in this Bhārata region. On coming of age, he possessed the radiant *Lakṣmī* of the three *khaṇḍas* (the inner half of Bharata), and all the *vidyādharas* and earth-governing kings had been made his slaves through the terror of his *cakra's* assault.

(v. 93) Setting aside what others might say — it seemed to me that even the sun's light had grown dim out of fear of Tāraka, and that is why *Lakṣmī* would not bloom even in lotuses.

(v. 94) Just as the fierce Rāhu is the enemy of the full-moon, so that Tāraka was the enemy of the ancient path — the path described in the Purāṇas.

(v. 95) Just as a row of dense clouds is dispersed through the malefic influence of an evil planet, so just the mention of Tāraka's name produced such terror in pregnant women that their unborn children would fall.

(vv. 96–97) Dark as writing-ink, always searching for enemies and finding none, enraged, his own retinue darkened by the smoke of his pride — he towered over all heads like the summer sun, unbearable, and soon to fall. And rightly so — for can the prosperity of such men remain stable?

(vv. 98–101) That Tāraka held sovereignty over all three *khaṇḍas*. One day, due to intense hostility from a previous birth, something disturbed his mind. He could not endure the

growth of Dvipuṣṭha and Acala, and thought: "I collect tribute from all kings as from farmers — but these two brothers, like Brahmins, do not pay me tribute; and moreover they are growing arrogant through their evil pride. They are both wicked. Who can endure a poisonous snake growing in his own house? By some means I must certainly destroy them; they are wicked by their very nature, so I shall frame some charge and kill them."

(vv. 102–108) Having devised this scheme, he sent a messenger — quarrelsome and foul-mouthed — to those two brothers. The messenger arrived abruptly and said to both brothers: "The great Mahārāja Tāraka — destroyer of enemies — has commanded: 'There is a famous great elephant named Gandhārāja in your house; send it to me quickly. If you do not, I will cut off both your heads and have my victorious army take that elephant by force.'" Hearing these improper and intolerable words, the calm, lofty, and dignified Mahārāja Acala replied: "What is an elephant? Let Mahārāja Tāraka come quickly with his army — and we will give him even more, enough to restore his health." Mahārāja Acala dismissed the messenger with these measured words. The messenger went like the wind and greatly fanned the flames of Mahārāja Tāraka's anger. Hearing the messenger's account, Tāraka blazed like fire and thought: "Those two brothers want to be moths in my fire of anger — that is why they sent back such words."

(vv. 109–111) Without even consulting his ministers on any plan, thinking himself the greatest and apparently heading toward Yama's door, he set out. Marching with six-fold armed forces, commanded by his foolish general **Durṇaya**, and crossing the entire earth, that Tāraka reached those two brothers who were already on the rise. He then very quickly surrounded Dvipuṣṭha's city with his army-ocean — like a tidal wave that crosses all boundaries and conquers even the ocean of the apocalypse.

(vv. 112–113) The firm-standing Mahārāja Acala blocked their waterless army-wave like a flood wall. And Mahārāja Dvipuṣṭha — bold as a lion's cub and raging like a maddened elephant — assailed his powerful enemy with his full, complete valour.

(vv. 114–116) Mahārāja Tāraka fought long with Dvipuṣṭha; when he could not dislodge him, he spun and hurled his *cakra-ratna* (wheel-jewel) like Yama's own discus. That *cakra* — which made royal *Lakṣmī* a slave — circumambulated Dvipuṣṭha and came to rest on his right hand. Dvipuṣṭha spun it and hurled it, and that *cakra* instantly killed Tāraka and sent him to hell. At that moment Mahārāja Dvipuṣṭha received the seven jewels and became lord of the three *khaṇḍas*; Acala Baladeva received the four jewels.

(vv. 116–119) Those two brothers together conquered the three *khaṇḍas* and won the *dig-vijaya*; they went to the Pratīpa mountain and bowed to Śrī Vāsupūjya Svāmī; then they

entered their city, governed the sovereignty of the three *khaṇḍas* for a long time, and enjoyed pleasures as the gods do. Dvipuṣṭha died at the end of his lifespan and descended to the seventh hell. Acala was greatly grieved at Dvipuṣṭha's death; finally he went to Śrī Vāsupūjya Svāmī, accepted *dīkṣā* from him, maintained *saṃyama*, and attained *mokṣa-lakṣmī* — that is, became a *Siddha*.

(v. 120) Those two brothers, having found a single seed of merit, obtained in this world much of the earth, much of majesty, and a very high station. Yet one of them — like a sprout that bears fruit — went upward; and the other — like a tree without fruit and without roots — went downward to hell.

(vv. 121–124) Thus has the story of Dvipuṣṭha and Acala, as produced by the arising of karma, been described in this chapter. It is appropriate for noble and wise people to contemplate this daily, abandon sinful deeds, and cultivate merit — the treasury of all happiness — which is the opposite of sin.

- **Dvipuṣṭha** was formerly Suṣeṇa, king of Kanakapura; after *tapas* he was a god in the fourteenth heaven; coming from there, he was Dvipuṣṭha, protector of three *khaṇḍas*; then, crushed under the great burden of possessiveness, he descended to the seventh hell. *(v. 122)*

- **Acala** was formerly King Vāyuratha of Mahāpura; receiving the supreme *anuttara* celestial mansion, he became the Indra; coming from there, he became Acala the Balabhadra; then, worshipped by all three worlds, he became a *Siddha*. *(v. 123)*

- **Tāraka** (the Pratinārāyaṇa) was formerly King Vindhyaśakti of the famous Vindhyapura; wandering long in the forest of *saṃsāra*, and through the arising of a small merit, he became the king (Tāraka); killed by the hand of Dvipuṣṭha, he was born through the arising of great sin in the seventh hell. *(v. 124)*

Thus ends the Fifty-Eighth Parva: the Purāṇa of Tīrthaṃkara Vāsupūjya, Dvipuṣṭha, Acala, and Tāraka.

Eleventh Section — completed.

Vimalanātha Purāṇa

Fifty-Ninth *Parva*

(v. 1) May the Śrī Vimalanātha Svāmī — in whose pure *kevala-jñāna* this entire world is seen clearly — today remove all my karmic impurities and become the giver of pure knowledge.

King Padmasena in the Ramyakāvatī Country (vv. 2–8)

(v. 2) On the western side of the Meru mountain of Dhātakīkhaṇḍa, on the right bank of the Sītā river, is a country called **Ramyakāvatī**.

(v. 3) One day Mahārāja **Padmasena** was governing that great city. He was like a wish-fulfilling tree to his subjects, giving whatever they wished.

(v. 4) Scholars of śāstra said of his conduct that in determining the practical applications of *nīti-śāstra* (statecraft) for every purpose, his example alone was cited everywhere.

(v. 5) While that king — destroyer of enemies — was ruling, all subjects accumulated wealth according to their own livelihoods and enjoyed it.

(v. 6) The subjects never transgressed justice; whoever transgressed justice, the king moved against. The Brāhmaṇas, Kṣatriyas, and Vaiśyas there never observed the three *puruṣārthas* (dharma, artha, kāma) in a mutually contradictory manner.

(vv. 7–8) One day Mahārāja Padmasena went to the **Prītikara** forest, understood the nature of *dharma-tattvās* from the *kevalī* **Sarvagupta**, and also learned that only two births remained for him. At that same moment he celebrated a great festival comparable to that of a Tīrthaṃkara's *kalyāṇa*, gave his kingdom to his son **Padmanābha**, and began the highest austerities.

(vv. 9–10) He studied the meaning of the eleven *aṅgas*, gained faith in them, meditated on the sixteen *kāraṇa-bhāvanās* of the *Tīrthaṃkara-prakṛti* beginning with *darśana-viśuddhi*, completed the remaining merit, and observing the four *ārādhanās* at the end of his life became the Indra **Sahasrāra** in the twelfth heaven (*Sahasrāra* heaven). His lifespan there was eighteen *sāgaras* and his body one *dhanus* tall.

(vv. 11–12) Both his physical and spiritual *leśyās* were of the lowest (*jaghanya*) white (*śukla*) variety; he breathed once every nine months; and he took mental nourishment once every eighteen thousand years. His gratification (*pravīcāra*) was of the form of sight alone. His *avadhi-jñāna* extended to the fourth earth; and the *aṇimā* and other *ṛddhis* up to the fourth earth — together with their radiance — were also present. Looking upon the lotus-faces of the goddesses, radiant with their affection's ambrosia, he satisfied them in heart, and experienced happiness for a long time.

Birth of Vimalanātha (Thirteenth Tīrthaṃkara) (vv. 13–28)

(vv. 13–15) When this Indra was about to descend from the heavenly world to be born in the human realm, Indra and the other gods, in the Bhārata-kṣetra of this Jambū-dvīpa, in the city of **Kāmpilyā**, rained gems and honoured in many ways the world-renowned chief queen **Jayaśyāmā** of King **Kṛtavarman** — born in the Ikṣvāku lineage. On the tenth day of the dark fortnight of Jyeṣṭha, at the end of the night, in the Uttarābhādrapada asterism, that queen saw sixteen auspicious dreams; finally she saw an excellent elephant entering her mouth. In the morning, the interpretations were heard from Mahārāja Kṛtavarman who knew them by his *avadhi-jñāna*. That very day the Indra of the sixteenth heaven (*Acyuta*), having completed his life, descended and settled in the queen's womb — greatly satisfying the mother.

(vv. 17–18) At that moment, Indra and the gods came down from heaven and celebrated the *garbha-kalyāṇa* with great magnificence, anointed the parents, and honoured them with garments, garlands, ornaments, and the like.

(vv. 19–21) As the fetus grew, so the joy in the hearts of the family members grew correspondingly; and the poor too found happiness through the acquisition of wealth. Even the birth of an ordinary son brings joy — what then of the joy at the birth of a son who has already made even Indra bow? On the fourth day of the bright fortnight of Māgha (*Māgha Śuklā Caturtthī*), in the Uttarābhādrapada asterism, Queen Jayaśyāmā gave birth to the bearer of three types of knowledge, the lord of the three worlds — **Vimalaprabha** (*Vimalanātha*).

(v. 22) All the gods including Indra came and celebrated the *janma-kalyāṇa*, and called that Blessed One — worthy of all manner of praise — by the name **Vimalavāhana**.

(v. 23) Śrī Vimalavāhana (*Vimalanātha*) appeared thirty *sāgaras* after Śrī Vāsupūjya attained liberation. For the final one *palya* of that period *dharma* had been in abeyance, but it was re-established the very moment he was born.

(v. 24) His lifespan was sixty lakh years; his body sixty *dhanus* tall; his complexion was golden; and he appeared as the very embodiment of every auspiciousness.

(vv. 25–28) After fifteen lakh years of his *kumāra* stage had passed, he received the royal consecration and sovereignty. *Lakṣmī* was always his companion; *kīrti* (fame) had been with him birth after birth; *Sarasvatī* appeared at his birth; and *vīra-lakṣmī* (heroic glory) chose him of its own accord. The virtues of truth and others were growing in him in every way — what further description of them is needed, since even the great *muniśvaras* seek them? Who can know the measure of his happiness? For since the infinite four (*ananta-catuṣṭaya*) was soon to manifest — through proximity and intimacy, through infinity and extreme purity — *mokṣa*-happiness was about to be his. At that time all the Indras worshipped the feet of the God of gods, the reason being that *kevala-jñāna* through the soul alone was about to arise in him.

Vimalanātha's Reign, Renunciation, and Omniscience (vv. 29–58)

(vv. 29–31) The Lord of *Lakṣmī* was spreading his fame — pure as the *kunda* flower or the moon — or making this sky like *kāśa* blossoms. Thirty lakh years passed while he experienced the pleasures born of all six seasons.

(vv. 32–38) One day, in winter, when the hills, trees, and horizons were covered with a sheet of frost, he saw the golden *Lakṣmī* (frost) melt in a moment — and was immediately dispassionate toward *saṃsāra*, recalling the states of his previous births, greatly distressed like a sick man reflecting on humiliation. He thought: "What purpose is served by these three types of knowledge once the final limit is in sight? And what by this energy that has not yet attained its highest point? *(v. 35)* There is not even the binding of *cāritra* (*samyak-cāritra*), because the *pratyākhyāna*-passion's arising is still present; yet there are all four types of bondage and great attachment to *moha* and possessions; all forms of heedlessness are present; and the *nirjarā* (karma-shedding) is very small. How great is the power of *moha*! I am indeed intoxicated right here in this world. *(v. 37)* I am rashly enjoying these pleasures like snakes. This is happening due to the fruition of meritorious karma — but until I exhaust it fully, where is the unlimited happiness of liberation?" Thus Vimalavāhana reflected, and through the arising of pure knowledge began to think about *saṃsāra* and liberation.

(v. 39) At that very moment the *laukāntika-devas* including the *Sārasvatā* gods came and praised him, and Indra and the gods performed the *dīkṣā-kalyāṇa* consecration and festival.

(vv. 40–41) Surrounded by all the gods, he mounted the palanquin made by the gods, went to the **Sahetuka** garden, took a two-day fast, and was initiated. On the fourth day of the bright fortnight of Māgha (*Māgha Śuklā Caturtthī*), in the Uttarābhādrapada asterism, at evening, he was initiated together with a thousand kings — and at that moment *manaḥparyaya-jñāna* arose in him.

(v. 42) On the day of breaking fast he entered the city of **Nandanapura** for alms. The golden-complexioned Mahārāja **Jayakumāra** offered him food — and the five wonders fell at his house, since from giving to a worthy recipient all things become possible.

(vv. 43–46) Bhagavān Vimalavāhana accepted the *sāmāyika* (equanimity-vow) and with a pure mind began practising *saṃyama*. Practising austerities thus for three years, one day that great sage came to the same Sahetuka forest where he had taken *dīkṣā* and sat under a *Jambū* (rose-apple) tree with a two-day fast. On the sixth day of the bright fortnight of

Māgha (*Māgha Śuklā Ṣaṣṭhī*), at evening, in the same Uttarābhādrapada asterism in which he had taken *dīkṣā*, *kevala-jñāna* — which simultaneously illumines all animate and inanimate things — arose through the destruction of the *ghāti-karmas*. At that very moment all the Indras arrived and bowed their crowns and heads.

(v. 47) The divine kettledrums and the eight *prātihāryas* manifested in their full glory, and he took his seat on the lion-throne within the *gandha-kuṭī* of the *samavasaraṇa*.

Retinue of Vimalanātha (vv. 47–59)

- **55 gaṇadharas** beginning with Mandara *(v. 48)*
- **1,100 *śruta-kevalis*** *(v. 48)*
- **36,530 teacher-monks** *(v. 49)*; **4,803 *avadhi-jñānīs*** of all three types *(v. 49)*
- **5,500 *kevalīs*** *(v. 50)*; **9,000 monks with *vikriyā-ṛddhi*** *(v. 50)*
- **5,500 *manaḥparyaya-jñānīs*** *(v. 51)*; **3,600 *vādīs*** *(v. 51)*
- **Total monks: 68,000** *(v. 52)*
- **1,03,000 *āryikās*** beginning with Padmā *(v. 52)*
- **2 lakh *śrāvakas*** *(v. 53)*; **4 lakh *śrāvikās*** *(v. 53)*
- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 53)*

(vv. 53–54) He wandered continuously through the *ārya*-regions (*dharma-kṣetras*), satisfying the grain-like *bhavya* souls — wilting under the heat of the *saṃsāra*-sun. Finally he came to Sammeḍaśikhara and performed *yoga-nirodha* for one month.

(vv. 54–56) Together with eight thousand six hundred monks in *pratimā-yoga*, on the eighth day of the dark fortnight of Āṣāḍha (*Āṣāḍha Kṛṣṇā Aṣṭamī*), in the Uttarāṣāḍhā asterism, at dawn — he very quickly made the *samudghāta*; performed the two *śukla-dhyānas* — *sūkṣma-kriyāpratipāti* and *vyuparata-kriyānivṛtti* — and just as a patient is cured of disease and becomes healthy, so he — having abandoned all *yogas* — attained *mokṣa*.

(v. 57) From that day onward, the eighth of the dark fortnight of Āṣāḍha has been called *Kālāṣṭamī* by the learned, and even *mithyādṛṣṭis* (those with false belief) worship it by taking that as their support.

(v. 58) At that same moment Saudharmendra and all the gods arrived, performed his last rites, and bowed to the liberated Blessed One with *siddha-stutis* (hymns to the liberated) filled with meaning.

Closing Verses of the Vimalanātha Purāṇa (vv. 59–62)

(v. 59) "This *saṃsāra* perpetually accumulates sins through acts of violence, bringing purity no nearer; therefore I must obtain the pure qualities today and purify my intellect — this is the understanding" — thinking thus, those who have taken refuge in *śukla-dhyāna* are Vimalavāhana Svāmī, who bears his true (*yathārtha*) name of *vimala* (pure and stainless).

(v. 60) He was like an elephant on the supreme path of liberation: *samyag-darśana* and *samyag-jñāna* were his two tusks; his virtues were his auspicious form; the four *ārādhanās* his four legs; *dharma* his long trunk; and he challenged and destroyed the enemy of sin — and so people called him **Vimalavāhana** (the bearer of purity).

(v. 61) He who was formerly the king **Padmasena** — who destroyed enemy armies — then became the Indra of the twelfth heaven (*Sahasrāra*) — worshipped by assemblies of gods — whose widespread and pure fame is famed, and who is the lord of all worldly beings — may that Śrī Vimalanātha Jineśvara truly satisfy us.

(v. 62) O *bhavyas*! Those who, through the supremely calm meditative concentration (*samādhi*), have destroyed all faults; whose knowledge is without sequential order and without dependence on senses or mind; whose form is supremely pure; whose fame even the Indra and gods eternally sing — bow to those Vimalanātha, to attain your own purity.

The Extended Narrative: Siṃhasena, Siṃhacandra, and the Chain of Lives (vv. 63–305)

(v. 63) In the time of Śrī Vimalanātha's *tīrtha*, the Balabhadra and Nārāyaṇa named **Dharma** and **Svayambhū** appeared. Their story is now told.

(vv. 64–70) In the western Videha region, a king named **Mitranandī** was ruling; he had made the entire earth fit for enjoyment his own. He was beloved by the subjects through his great care for them, and the subjects in turn pleased him daily in every way — and rightly so, for in doing good to others, one's own good necessarily follows. One day that wise king went to see the Jineśvara **Subrata**, heard the nature of *dharma*, and understood body and pleasures to be momentary. He reflected: "These worldly beings are uselessly suffering, attached to sin that harms them — without renouncing all possessions and becoming *digambara*, they cannot understand this matter — I do not know why they fail to see." Thus becoming dispassionate, he accepted the highest *saṃyama*, and at the end performed *sanyāsa* and attained a thirty-three *sāgara* lifespan in the *anuttara* celestial mansion (*Sarvārthasiddhi*) as an *Ahammindra*.

(v. 71) When the lifespan was complete, in the city of Dvāravatī, the son **Dharma** was born from the queen **Subhadrā** of King **Rudra**.

(vv. 72–79)

Meanwhile, in the city of Śrāvastī in the Kuṇāla country of this Bhārata region, a king named **Suketu** was ruling, deeply absorbed in pleasures. Through the arising of inauspicious karma he was a great gambler and had great attachment to gambling. Though his well-wishing family and ministers tried hard to dissuade him, his powerful karma being contrary, he lost his kingdom, wealth, strength, and queen. *(v. 73)* From gambling (*akṣa*), wine (*madya*), meat (*māṃsa*), and hunting (*mṛgayā*), three addictions arise; and from passion (*kāma*) there arise gambling, theft, lust, and evil company — four; but among all these there is no vice as base as gambling.

The soul of King Suketu — having undergone austerities and at the end accepted *sanyāsa* — was born as a god in the **Lāntava** heaven with a fourteen-*sāgara* lifespan.

Descending from there, he was born as **Svayambhū**, the son of Queen **Pṛthvī** of King **Rudra** of the city of Dvāravatī in this Bhārata region. Dharma was the Balabhadra and Svayambhū was the Nārāyaṇa; there was great mutual love between the two, and both enjoyed the *rāja-lakṣmī* for a long time.

(vv. 87–88) King Suketu's adversary — the powerful king who won all Suketu's kingdom by gambling and took it by force — was born in this life as King **Madhu** of Ratnapura. Due to the continued impression (*saṃskāra*) of enmity from the previous birth, hearing even the name of Madhu would provoke anger in King Svayambhū. One day some king sent a gift to King Madhu; Svayambhū killed both those messengers and forcibly seized the gift.

(v. 91) The impression born of love and hatred is firm and lasting — therefore those who know the nature of the soul must never harbour enmity toward anyone.

(vv. 92–100) King Madhu heard of the messengers' deaths through Nārada and — filled with the force of anger — went to fight with Rāma (Dharma) and Keśava (Svayambhū). Those two brothers too, filled with anger and expert in battle — like Yama and Fire — quickly prepared to kill Madhu. Both armies waged a prolonged, terrible battle that brought fear even to the brave. Ultimately King Madhu, enraged, hurled his blazing *cakra* at Svayambhū to kill him. That *cakra* went swiftly, circumambulated Svayambhū, and came to rest on his right hand — it seemed as if the sun's disc itself had descended from the sky. At that same moment Svayambhū also — enraged — hurled that *cakra* at his enemy Madhu. That *cakra* went and instantly severed Madhu's head. King Svayambhū then attained sovereignty over half of Bhārata and enjoyed — together with his great brother Dharma — unobstructed pleasures like those of Indra. King Madhu, having abandoned life, died and — binding a hell-bound lifespan — went to the seventh hell. And Svayambhū the Nārāyaṇa also — as if pursuing Madhu, driven by the continuation of their mutual enmity — died at the end of his lifespan and through the arising of sinful karma descended to that same seventh hell.

(vv. 101–103) Balabhadra Dharma's heart was greatly afflicted by the grief of Svayambhū's separation. Dispassionate toward *saṃsāra*, he went to the Jineśvara Vimalavāhana, accepted *dīkṣā*, became foremost among all monks, and practised fierce austerities with complete equanimity — just as a skilled fighter battles valiantly without disturbance. Bearing right conduct, the embodiment of *tejas* (radiance), Bhagavān Dharma dispelled the inner darkness of *moha*, destroyed his karmas, became pure, and — like the sun — reached the unobstructed *mokṣa*-state above.

(v. 104) If *dharma*, *artha*, and *kāma* — the three *puruṣārthas* — are practiced in the wrong manner, they become the very cause of an endless succession of suffering.

(v. 105) Even if one performs excellent *tapas*, if a *nidāna* (sinful resolve) is made out of anger, that *nidāna* becomes the cause of terrible, immense suffering. Therefore, just as one must avoid the company of a wicked person, so too one must renounce *nidāna*.

(vv. 106–107) Dharma was formerly the sun-eclipsing King Mitranandī; then, bearing all the great vows and *samitis*, he became an *Ahammindra* in the *anuttara* mansion; coming to earth, he became the Balabhadra in Dvāravatī; and then having established the true nature of his soul he ascended to the supreme *mokṣa*. Svayambhū was formerly the foolish King Suketu in the Kuṇāla country; after *tapas* he became a god in the Lāntava heaven of happiness; thereafter — like a Yama — became the *ardha-cakrin* Nārāyaṇa following Madhu; and then through the arising of sinful karma was born in the lowest, seventh hell.

The Two Chief Gaṇadharas: Saṃjayanta and Jayanta (vv. 108–145)

(v. 108) In the time of Śrī Vimalanātha's *samavasaraṇa*, two chief *gaṇadharas* named Saṃjayanta and Jayanta were born — very noble, very stable, and served even by the gods. Their story is now told.

(vv. 109–112) In the Gandhamālinī country of the western Videha region, in the city of **Vītaśokapura** on the northern bank of the Sītodā river, King **Vaijayanta** was ruling. By his queen **Sarvaśrī** he had two sons named **Saṃjayanta** and **Jayanta** — endowed with all princely virtues. One day the Tīrthaṃkara **Svayambhū** came to the Aśoka forest; both brothers went and heard the nature of *dharma*, and both became dispassionate toward *bhoga*-pleasures. They gave the kingdom to Saṃjayanta's wise son Vaijayanta, and both brothers together with their father accepted *dīkṣā*.

(v. 113) In the seventh stage of restraint (*saṃyama*) — the twelfth *guṇasthāna* — having destroyed all passions and attained complete equanimity, King Vaijayanta became an *arhat-kevalī* (omniscient monk).

(vv. 114–115) The monk Jayanta saw the beauty and majesty of Dharaṇendra, and that fool made a *nidāna* to become Dharaṇendra; dying from that, he became Dharaṇendra — and rightly so, for it is not difficult to obtain a small thing at great cost.

(vv. 116–131) On another day, the monk Saṃjayanta was resting in the *pratimā-yoga* near the city of **Manoharapura** in the **Bhīma** forest. A *vidyādhara* named **Vidyuddaṃṣṭra** came out of that very forest. Upon seeing the monk and remembering an enmity from a previous birth, he was seized by sudden rage which he could not control. That wicked one seized those sages, and dropped them into the deep waters of the confluence of the five rivers — **Kusumāvatī**, **Harivāṭī**, **Suvarṇāvatī**, **Gajāvatī**, and **Caṇḍavegā** — on the eastern side of the **Kṣaya** mountain of Bhārata.

After throwing them into the water, that wicked one told the bystanders: "This creature is a sinner — a great-bodied demon who eats humans. He stands still like this to eat each one of us separately. Therefore we must all together, with untipped arrows and spears, surely kill this enemy that eats everyone. If we ignore him, this hungry demon, his belly washed by water, will tonight eat women, children, animals, and everything else. Therefore believe my words — am I lying? Is this some separate personal grudge of mine?" Deceiving all the *vidyādharas* thus, he incited them all; all became frightened of death; and — just as thugs together murder a trustworthy man — all of them took up weapons and began killing the supremely wise and calm great sage.

(vv. 126–131) Those sages — bearing the *vajra-ṛṣabha-nārāca* (the most powerful) body-structure — remained unmoved, endured all the attacks, attained pure *kevala-jñāna*, and through *śukla-dhyāna* — unmoved — attained *mokṣa*. At that moment all four types of gods and Indras, urged by devotion, arrived to celebrate the *nirvāṇa-kalyāṇa*. Dharaṇendra also arrived; merely seeing the body of his elder brother, *avadhi-jñāna* flashed in him; and in anger he bound all those *vidyādharas* with *nāga-pāśa* (snake-nooses). The more discerning among those *vidyādharas* then said to Dharaṇendra: "O God! The fault is not ours. It was this wicked Vidyuddaṃṣṭra who brought these sages from the Videha region and frightened us *vidyādharas* with tales of them — and so we caused this pointless disturbance."

Hearing all this, Dharaṇendra put aside his anger toward them and prepared to throw only Vidyuddaṃṣṭra alone into the ocean. But at that moment, a god named **Āditya** came and became the defender of Vidyuddaṃṣṭra, like a suffix that supports a root.

The God Āditya's Exposition: The Back-story Across Four Lives (vv. 132–145)

(vv. 133–135) The god Āditya said: "O Dharaṇendra! Although he has committed an offence, please forgive this poor one at my request. Should persons like you feel anger toward animals? In the time of Śrī Ṛṣabhadeva's *tīrtha*, the Dharaṇendra born from your own lineage had established this *vidyādhara* family and given them the *vidyādhara* sciences. Even a poisonous tree — once you have grown it — who would chop it down yourself? O Dharaṇendra, do you not know this well-known proverb?"

(v. 136) After the god said this, Dharaṇendra continued: "This wicked one killed my elder brother the muni-rāja without any reason. Therefore he must be killed; please do not forbid this — I am asking you."

(vv. 137–138) Hearing this, that wise god quickly spoke again: "Why do you carry on this enmity in vain? Is this your only brother in *saṃsāra*? Was Vidyuddaṃṣṭra not your brother at some time while wandering in *saṃsāra*?"

(vv. 138–140) "In this *saṃsāra*, who is a brother and who is not? Being a brother and not being a brother — both change in *saṃsāra*; therefore the learned should not insist on this point. This elder brother of yours also, in a previous life, had punished this wrongdoing Vidyuddaṃṣṭra — and so remembering that previous life, he now committed this offence against the muni-rāja."

(v. 141) "This sinner — through the continuation of great enmity — has killed your brother across four lives."

(v. 142) "And in this very life I regard this *vidyādhara* as a benefactor of your brother — for by enduring his *upaṣarga* (affliction), your brother attained *mokṣa*."

(vv. 143–144) "O noble one, let this liberating cause of *mokṣa* be; tell me rather — what remedy is there for offences committed in a previous life?" Hearing this, Dharaṇendra also, with great curiosity, asked the Āditya-prabha god: "What is this story? Tell me everything."

(v. 145) The god said: "O wise one, give up your enmity with this *vidyādhara* and I will tell you the complete story — listen with a pure mind."

(vv. 146–175) "In the city of Siṃhapura in this Bhārata region, King **Siṃhasena** was ruling. His faithful queen was named **Rāmadattā**. His minister was **Śrībhūti** — an excellent Brahmin who knew all the śāstras: Veda, Smṛti, Purāṇa, and others. He had also taken the alias **Satyaghoṣa** (= always speaking truth).

In the city of Padmakhaṇḍa in that same country, a merchant named **Suddatta** had a son named **Bhadramitra** from his wife **Sumitrā**. Through the arising of meritorious karma, Bhadramitra had himself gone to the **Ratna-dvīpa** (Jewel Island), earned many valuable gems there, and on returning home, passed through Siṃhapura and decided to settle there permanently. He enquired of many people where to keep his gems safe; all agreed that the minister alone was trustworthy. He placed all his gems in the minister's hands and went to Padmakhaṇḍa to bring his relatives. On returning, he again came to Siṃhapura and asked Satyaghoṣa for his gems back — but the minister, bewitched by those gems, had changed and said: 'I know nothing of this.'

Bhadramitra then began crying and shouting throughout the city. Satyaghoṣa, to maintain his own trustworthiness, spread the story that 'Robbers looted this man's wealth; his great grief has unhinged him.' And to prove his own purity, the minister also took an oath before the king — though he was far removed from truthful conduct, all took him as a man of righteous authority.

Bhadramitra, though left helpless — with no one among king or subjects to support him — never stopped his repeated lament, always saying: 'This sinful Brahmin has cheated me.'

'O Satyaghoṣa! I had trusted you — thinking you pure in all four ways, endowed with caste and other virtues, and truly Satyaghoṣa by name. That is why I placed the jewel-casket in your hands. What has made you change? Does this befit you? From Mahārāja Siṃhasena's grace, what do you not have — short of the canopy and throne, this entire kingdom is yours. Is your dharma, fame, and greatness in vain? Are you not aware of the sin of betraying a deposit, condemned even by the *smṛti*-texts? Is this the daily fruit of reading *Arthaśāstra* — to make others suffer greatly and never to be made to suffer by others yourself? Or in this region does the word *para* (other/adversary) take a different meaning? O enemy Satyaghoṣa, am I your enemy? What courage is there in deceiving those of simple heart? What heroism is there in killing one who has come to sleep in your lap?'

'O Bhūti! The demon of great *moha* has seized you; your ruin is coming in future life — behold! Give me my jewel-casket.'

'Look — my gems are of this size, of this type; you know them all — why do you still deny them?'

Thus every day, climbing a tree at dawn, he would weep loudly — for the powerful never abandon their effort even in the face of difficulty. Hearing his repeated weeping, one day the great queen **Rāmadattā** thought: 'He always says the same thing — therefore I know this man is not mad.' She informed the king, and through gambling she won the minister's *yajñopavīta* (sacred thread) and his ring engraved with his name. Taking these two things, she handed them to the nurse **Nipuṇamatī** in secret and told her: 'Go to the minister's house; tell the Brahmin-wife that the minister sent me; ask her to give Bhadramitra's jewel-casket; bring these as tokens of identity.' The nurse went and brought the casket.

The king mixed in many more gems, called Bhadramitra, and asked: 'Is this casket yours?' Bhadramitra replied: 'O God, this casket is indeed mine, but a few more valuable gems have been mixed in; these gems are mine and these are not mine' — and that truthful, pure-minded, foremost among the virtuous took his own gems. Seeing this, the king was very pleased with Bhadramitra and gave him the office of śreṣṭhi that had belonged to Satyaghoṣa. Then he ordered punishment for the sinful Satyaghoṣa, who had spoken many lies. The punishment for thieves was applied; all his wealth was seized; the wrestler **Vajramuṣṭi** was given the order to apply thirty blows; and three plates of fresh cow-dung were made to be eaten by him. Thus the *kotwāl* punished him with three-fold punishment. That minister died harbouring enmity toward the king, his mind polluted by *ārta-dhyāna*, and was born as the serpent **Agaṃdhana** in the king's treasury.

(Digression on the nature of theft — vv. 178–186): Illegitimately taking another's wealth is theft. It is of two kinds: one from the habit of stealing even when wealthy, and one from compulsion. *(v. 179)* One who has the habit of stealing — even with vast wealth, even with crores of assets — cannot find satisfaction without stealing, like someone whose hunger is always constant. *(v. 181)* The second kind — when household expenses exceed income and there is no money at home — is also driven by greed and inauspicious karma. From both kinds of theft this being binds an inauspicious lifespan and, through wicked conduct, suffers great pain in bad *gatis* for long ages. Whoever trusts in this wealth — all his virtue is destroyed and for as long as he lives, troubles come in company with friends and relatives. Just as a forest-fire destroys the creeper of growing fame, so theft destroys even the creeping vine of *kīrti* that produces and increases virtues. Yet knowing all this, the fool Satyaghoṣa stole in the first manner and brought about all this great disaster. He was rightly

stripped of his minister's rank, given such punishment, and then dying — through accumulation of great sin — descended to a bad *gati*.

(v. 187) After the king had thus privately contemplated the minister's misconduct, he gave the office of minister to a Brahmin named **Dharmila**.

(vv. 188–196) One day, in the forest of Asanā, a sage named **Varadharma** came to the **Vimalakāntāra** mountain. Hearing this, merchant Bhadramitra went there, heard the nature of *dharma*, and gave away much wealth as charity. His mother could not bear his giving away so much and became very angry; dying at the right moment, she was reborn as a tigress in that same Asanā forest. One day Bhadramitra went to that forest on his own; seeing him, that wicked-hearted tigress ate her own son from the previous birth. As for Bhadramitra — through his love for the queen Rāmadattā, he was reborn as her son **Siṃhacandra**; and a younger brother named **Pūrṇacandra** was also born. Both were very dear to King Siṃhasena.

One day the king went to inspect his treasury; there the minister's soul — now the serpent Agaṃdhana — came in anger and bit him. Then the *gāruḍī* (serpent-charmer) named **Garuḍadaṇḍa** came and called all the serpents through his *mantra*, made a fire-pit, and told all snakes: "Those serpents that are guiltless — let them pass through this fire to demonstrate their purity; otherwise I will punish all." All the other serpents passed through the fire unharmed like a pond. But the anger-filled and proud Agaṃdhana entered that fire and was burned up; then, mastered by greed, he was reborn as a *camara*-deer in the forest called Kāla.

King Siṃhasena died and was reborn as the maddened elephant **Aśanighoṣa** in the Sallakī forest.

(vv. 197–222) Siṃhacandra became king, and Pūrṇacandra became crown-prince. Enjoying the royal fortune, their long time passed like a moment. One day two *āryikās* (Jain nuns) named **Dāntamatī** and **Hiraṇyamatī**, observing *saṃyama*, came to the house of Queen Rāmadattā upon hearing of Siṃhasena's death. Rāmadattā also accepted *saṃyama* in their presence.

Siṃhacandra, grieving at the loss of his parents, heard the nature of *dharma* from the sage Pūrṇacandra. Understanding that if a human birth is wasted, getting another is not easy — merely an illusion — he gave the kingdom to his younger brother and himself accepted

dīkṣā. Practising *saṃyama*, abandoning all heedlessness, ascending the *guṇasthānas* and attaining purity — through the power of this austerity he attained the *ākāśacāraṇa-ṛddhi* (power of moving through the sky) and *manaḥparyaya-jñāna*.

One day the *āryikā* Rāmadattā saw her son the monk Siṃhacandra in the forest of Manohara. Overjoyed, she reverenced him with proper formality. She then asked about the progress of his austerities, and out of her love for her son enquired: "King Pūrṇacandra has become attached to pleasures, abandoning *dharma* — will he return to *dharma* or not?"

In reply, the monk Siṃhacandra said: "Do not worry at all; he will certainly accept your *dharma*. I will tell you his past story — listen carefully with attention."

(A story begins) In the village of **Vṛddha** in the Kauśala country, a Brahmin named **Mṛgāyaṇa** lived; his wife was named **Madhurā**. He had a daughter named **Vāruṇī**. Mṛgāyaṇa the Brahmin died and from the queen **Sumatī** of King **Ādityabala** of the city of Sāketa was born as a daughter named **Hiraṇyavatī**; Hiraṇyavatī married King **Pūrṇacandra** of the city of Podanapura in the Suramya country. Mṛgāyaṇa's wife **Madhurā**, dying, was born as the daughter **Rāmadattā** of Hiraṇyavatī — that is, she became the daughter of the one who had been her own daughter; thus *śreṣṭhī* Bhadramitra became Siṃhacandra (her son from Rāmadattā), and the soul of Vāruṇī is this very Pūrṇacandra. Your father accepted *dīkṣā* from **Bhadrabāhu**, and from him I too accepted *dīkṣā*. Your mother accepted *dīkṣā* in the presence of the *āryikā* **Dāntamatī**; and you accepted *dīkṣā* from Hiraṇyavatī-mother.

King Siṃhasena was bitten by the serpent and died. He became the elephant Aśanighoṣa. One day while wandering in the forest, seeing me, he rushed to attack — but I floated up in the sky and explained everything to him, telling him all the past connections between us; he understood thoroughly, and that *bhavya* (capable-of-liberation soul) quickly accepted the partial vow (*saṃyamāsaṃyama*). His mind became calm, genuine detachment arose, he meditated on the transience of body and world, performed months-long fasts, and lived on dry leaves. He performed severe austerities for a long time, exhausting his body greatly. One day he went down to the **Yūpakeśariṇī** river to drink water but became mired in the mud. Meanwhile, the soul of Satyaghoṣa — which had been the serpent and then the *camara*-deer and was now a **kukkuṭasarpa** (flying serpent) on the bank of that same river — seeing the elephant stuck in the mud, remembered the enmity of a previous life and bit him on the head. The elephant died from the venom, and through *samādhi-maraṇa* was born as the god **Śrīdhara** in the **Raviprabha** celestial mansion of the **Sahasrāra** heaven.

(A long chain of rebirths follows, eventually connecting to the story of Saṃjayanta and Jayanta) — The Brahmin Dharmila, who had succeeded as minister, died and was reborn as a monkey on the bank of that same river; he was a friend to that elephant. That monkey killed the *kukkuṭa-sarpa*, so the serpent dying was reborn as a hellfire being in the third hell. The hunter **Śṛgālavat** then broke the elephant's tusks and extracted brilliant pearls from its head, and gave all these things to the merchant-chief **Dhanamitra**; Dhanamitra gave them all to Mahārāja Pūrṇacandra; Pūrṇacandra made the four legs of his bed from those tusks and wore the pearl-necklace.

After hearing Siṃhacandra's teachings, Rāmadattā attained understanding and — out of love for her son — went to Pūrṇacandra and explained everything. Pūrṇacandra grasped the nature of *dharma* and governed the kingdom for many days. Rāmadattā, moved by love for her son, made a *nidāna* and binding a heavenly lifespan was born as the radiant god named **Bhāskara** in the Mahāśukra celestial mansion. Pūrṇacandra also became the god named **Vaiḍūrya** in that same heaven.

The sage Siṃhacandra, with pure mind, observed all four *ārādhanās* and became an *Ahammindra* in the **Prītikara** celestial mansion of the superior *Graiveyaka* (*Uttama Graiveyaka*).

(The account of subsequent births continues across further rebirths until the two gaṇadharas Saṃjayanta and Jayanta are born) — The soul of Vāsupūjya's elephant (Siṃhasena) eventually became **Saṃjayanta**. The soul of Śrīdhara-deva eventually became the gaṇadhara **Maṃdara** (= Saṃjayanta). And the soul of Dharaṇendra (Jayanta), coming from the Brahma heaven, became the gaṇadhara **Jayanta** in the presence of Vimalavāhana. Those two supremely noble, stable, divinely served souls — recognising their past connections — took *dīkṣā* in the presence of Vimalavāhana and became the two chief *gaṇadharas*.

(v. 305) The successive lives, names, courses, and time of each of these souls can be outlined as follows: *(v. 306)* Siṃhasena → Aśanighoṣa → Śrīdhara-deva → Raśmivega → prince Vajrāyudha (= Vimalanātha's gaṇadhara Saṃjayanta chain).

Thus concludes the extended narrative of the Vimalanātha Purāṇa.

Fifty-Ninth Parva — completed.

Anantanātha Purāṇa

Sixtieth *Parva*

(v. 1) May Śrī Anantanātha Jineśvara — who illumines this world of false views with the rays of right *nayas* (logical standpoints) and causes the lotus-hearts of *bhavya* souls to bloom — destroy the sins of you all.

King Padmaratha and the Birth of Anantanātha (Fourteenth Tīrthaṃkara) (vv. 2–25)

(v. 2) The soul of Anantanātha Bhagavān was in a previous life the famous King **Padmaratha**. He became an Indra in the *Acyuta* heaven with a resolute mind. Coming from there he became the fifteenth Tīrthaṃkara **Anantanātha** in the Bhārata region.

(vv. 3–10) His lifespan was three lakh years; his body fifty *dhanus* tall; his complexion was that of radiant gold; and all the auspicious marks adorned his body. After seven lakh fifty thousand years had passed, he received the royal consecration, and many kings came and bowed with great reverence.

When fifteen lakh years of his reign had passed, one day upon seeing a meteor (*ulkāpāta*), true knowledge of the soul arose in him. He began to reflect: *(vv. 27–29)* "This vine of karma arose from the seed of ignorance; it grows in the soil of non-restraint; is watered by the water of heedlessness; the passions (*kaṣāyas*) are its great branches; it grew supported by the activities of *yoga*; spread widely through the path of *tiryag-gati*; is covered with the blossoms of old age; its new leaves are the many diseases; it bears the evil fruit of suffering — therefore, to establish the true nature of the soul, I wish to cut this vine at its root with the sword of *śukla-dhyāna*."

(vv. 30–32) Thinking thus, the *laukāntika-devas* came and praised and worshipped him. The victorious Blessed One gave his kingdom to his son **Anantavijaya**, and at that moment the gods arrived and performed the *dīkṣā-kalyāṇa* consecration. He mounted the palanquin **Sāgaradattā** and proceeded to the **Sahetuka** forest. There on the twelfth day of the dark fortnight of Jyeṣṭha (*Jyeṣṭha Kṛṣṇā Dvādaśī*), in the **Revatī** asterism, at evening, taking a three-day fast (*tela*) together with a thousand kings, he was initiated. At that same moment *manaḥparyaya-jñāna* arose in him, and he accepted *sāmāyika-cāritra*.

(vv. 33–35) On the day of breaking fast he entered the city of Ayodhyā. The golden-complexioned Mahārāja **Viśāla** offered him food; the gods, in response, showered the five wonders at his house — indicative of heaven and *mokṣa*. After two years of *chādmastha* austerities, on the new-moon night of Caitra (*Caitra Kṛṣṇā Amāvāsyā*), in the Revatī asterism, at evening, under a *pīpala* (Aśvattha) tree, *kevala-jñāna* arose. The gods came at that moment and celebrated the *kevala-jñāna-kalyāṇa*.

Retinue of Anantanātha (vv. 36–45)

In the *samavasaraṇa*:

- **50 gaṇadharas** (with Jayā as the chief, i.e. beginning with Jaya) *(v. 37)*

- **1,000 *śruta-kevalis*** *(v. 37)*; **3,200 *vādīs*** *(v. 37)*

- **39,500 teacher-monks** *(v. 38)*; **4,300 *avadhi-jñānīs*** *(v. 38)*

- **5,000 *kevalīs*** *(v. 39)*; **8,000 monks with *vikriyā-ṛddhi*** *(v. 39)*

- ***Manaḥparyaya-jñānīs***: mentioned *(v. 39–40)*

- **Total monks: 66,000** *(v. 40)*

- **1,60,000 *āryikās*** *(v. 41)*; **2 lakh *śrāvakas*** *(v. 41)*; **4 lakh *śrāvikās*** *(v. 41)*

- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 42)*

(v. 43) The glorious Anantanātha, revealing auspicious and inauspicious states, wandered through the famous countries and placed many *bhavyas* on the path of liberation.

(vv. 44–45) Finally he stopped wandering and came to rest at **Sammeḍaśikhara**. Together with six thousand and one monks in *pratimā-yoga* for one month, on the new-moon night of Caitra, at dawn, through the power of the fourth *śukla-dhyāna* he attained the supreme *mokṣa-pada*.

(v. 46) At that moment the gods including Indra came with the utmost reverence, performed the last rites, celebrated the *mokṣa-kalyāṇa* according to proper procedure, and departed to their respective heavenly mansions.

(v. 47) May Śrī Anantanātha Jineśvara — illumining this world of false views with the rays of right *nayas* and causing the lotus-hearts of *bhavya* souls to bloom — destroy your sins.

(v. 48) He who was formerly the famous King Padmaratha on this earth; then — resolute-minded — became the Indra in the *Acyuta* heaven; then coming from there became the death-defeating Anantanātha — may that Bhagavān Anantanātha protect you from death across endless births.

The Story of Suprabha, Puruṣottama, and Madhusūdana (vv. 49–85)

(vv. 49–51) In the time of Bhagavān Anantanātha, the Balabhadra **Suprabha** and the Nārāyaṇa **Puruṣottama** appeared — so their three-life story is now told. In the city of **Podanapura** in this Bhārata region, King **Vasusena** was ruling. His chief queen was **Nandā** — a supremely pure woman; though he had five hundred queens, he loved her most, and just as a maddened bee sports in a flowering mango-cluster in spring, so the king sported with her.

(v. 52) The king of the Malyadeśa, **Caṇḍaśāsana**, was Vasusena's friend. One day he came to the city to meet him.

(v. 53) Seeing the great queen Nandā, that sinful fool was bewitched by her; by some means he abducted her and took her to his own country.

(vv. 53–56) King Vasusena was powerless; this humiliation caused him great suffering; worry-like-death began to drain his life-force. One day the memory came, and he went to the *gaṇadhara* **Śreya** and accepted *dīkṣā*. He performed the severe *siṃha-niṣkrīḍita* and other hard austerities and made a *nidāna*: "If the fruit of austerities is received in the next life, then through the power of this *tapas* may I be beautiful and of irresistible sovereignty." At the end of his lifespan he accepted *sanyāsa*, became a god in the twelfth **Sahasrāra** heaven with an eighteen-*sāgara* lifespan.

(vv. 58–67) Separately, in the great and prosperous city of **Nandanapura** in the eastern Videha region of this Jambū-dvīpa, a king named **Mahābala** was ruling — a protector of his subjects, experienced in pleasures, and deeply religious. His fame spread to the ends of the directions; he removed the suffering of all supplicants. One day he attained true knowledge of body, *saṃsāra*, etc. and — longing to attain *mokṣa* — became dispassionate from that body and *saṃsāra*. He gave his kingdom to his son, accepted *dīkṣā* before the Tīrthaṃkara **Prajāpāla**, and practised the hard *siṃha-niṣkrīḍita* austerities. At the end he became a god in the twelfth **Sahasrāra** heaven with an eighteen-*sāgara* lifespan. After a long time of experiencing pleasures there — in a state of tranquil mind — he descended and was born as the very beautiful son named **Suprabha** in the city of Dvāravatī, from the queen **Jayāvatī** of King **Somaprabhā**. The soul of Vasusena was born as **Puruṣottama**, the son from the queen **Sītā** of that same King Somaprabhā.

(vv. 64–68) Suprabha appeared like a second Vijayārdha mountain — tall, lofty, with gods and *vidyādharas* as his support, holding his pride up to the sky. He surpassed the moon: the moon is blemished but he was blemish-free; the moon is not always beautiful but he was always beautiful; the moon cannot captivate all minds but he captivated all; and the moon gladdens the *padma*-lotus but he gladdened *Lakṣmī* herself. Puruṣottama — the son of that same Somaprabhā's queen Sītā — was the delight of all with his many virtues. All the mighty served him; his great advancement could be stopped by none; he blazed like great gems and was as beautiful as Sumeru. Just as the bright and dark fortnights direct worldly activity, so those two — Ram and Keśava (white and dark) — directed the activity of the world. Their bodies were fifty *dhanus* tall; their lifespans thirty lakh years. Both enjoyed equal pleasures and spent a long time together.

(vv. 70–78) The former King Caṇḍaśāsana had long wandered in *saṃsāra* and was now born as King **Madhusūdana** of the city of **Vārāṇasī** in the Kāśī country — as radiant as the sun, the conqueror of all enemy hosts, very famous for his strength and valour. He heard through Nārada that the ascent of Suprabha and Puruṣottama was growing greatly — this he could not endure; so he sent Nārada himself to them, demanding that they pay tribute in valuable gems.

Nārada delivered this to them. Hearing it, Puruṣottama was greatly enraged — unbearable like the ocean at the end of an era, his mind-ocean surging. Suprabha too, blazing with the flames of anger, was casting beams of light from his two eyes in all directions like tongues of fire. Both spoke harshly to Nārada: "What is tribute? We do not know it. Is tribute the name of something that is enjoyed? Very well — we will give a flashing sword; let him come and receive it on his head. Let him come and take it — what is wrong in that?" Nārada returned and informed Madhusūdana; enraged, he marched to fight and those two brothers also went out to kill Madhusūdana. Both armies fought a terrible battle — as if wishing to destroy all things — and ultimately Madhusūdana hurled his *cakra*; that *cakra* came to Puruṣottama and he hurled it back, killing his enemy Madhusūdana.

(vv. 79–83) The two brothers became lords of the three *khaṇḍas*, became the fourth Balabhadra and Nārāyaṇa, and for a long time experienced pleasures like those of the sun and moon. At the end of his lifespan, Puruṣottama died and went to the seventh hell. Suprabha suffered greatly from Puruṣottama's separation; when people finally calmed him, that wise one — purifying his soul — accepted *dīkṣā* in the presence of Somaprabhā Jineśvara, ascended the *kṣapaka-śreṇī* (destructive-ladder), and was liberated.

(vv. 82–85) Puruṣottama the fourth Nārāyaṇa was formerly King Vasusena of Podanapura; then performed *tapas* and became an excellent god of white *leśyā*; coming from there became the lord of three *khaṇḍas*; then completing that life, became a hellfire being in the seventh hell. Madhusūdana the Pratinārāyaṇa was formerly King Caṇḍaśāsana of Malyadeśa; then accumulated sins for many days and wandered in the ocean of *saṃsāra*; became the Pratinārāyaṇa Madhusūdana; and dying at the hands of the Nārāyaṇa descended to hell. Suprabha was formerly King Mahābala of Nandanapura; then performing *tapas* became a god in the twelfth heaven; coming from there became the Balabhadra Suprabha; and ultimately destroying all karmas became liberated. The behaviour of beings' dispositions is very strange in this world — see: Suprabha and Puruṣottama both enjoyed the supreme pleasures of royalty equally, yet Suprabha became liberated while Puruṣottama had to go to hell.

Thus ends the Sixtieth Parva: the Purāṇa of Anantanātha Tīrthaṃkara, Suprabha, Puruṣottama, and Madhusūdana.

Thirteenth Section — completed.

Dharmanātha Purāṇa - Sixty-First *Parva*

(v. 1) From the birth of Dharmanātha — in whom the ten pure forms of *dharma* arose — may that *dharma* give us well-being by removing our *adharma*.

King Daśaratha in the Vatsa Country (vv. 2–12)

(vv. 2–4) On the eastern Meru side of Dhātakīkhaṇḍa, in the eastern Videha region, on the right side of the river, in the Vatsa country, is a great city called **Susīmā**. There a king named **Daśaratha** was ruling — his wisdom, valour, and fortune immensely powerful; he had brought all enemies under control without effort; he had great desire to protect his subjects; he was equanimous to all; and with his kinsmen and friends he experienced *dharma* and happiness in an unwavering manner.

(vv. 5–7) On the full-moon night of Caitra (*Caitra Śuklā Pūrṇimā*), while everyone was celebrating a festival, he saw a lunar eclipse. His mind became dispassionate; he reflected: "This moon is beautiful, it causes the water-lilies to bloom, it is full of *kalās* (phases) — and even such a moon comes to such a state! What then can be said for others?" Understanding this, he gave his kingdom to his son **Mahīratha**, and — renouncing all possessions and with lightness — accepted *saṃyama*.

(v. 7–8) He studied the eleven *aṅgas*, meditated on the sixteen *kāraṇa-bhāvanās*, bound the meritorious *Tīrthaṃkara-nāma-karma*, and — purified by right faith, knowledge, and conduct — observing the four *ārādhanās* at the end of his lifespan, became the **Ahammindra** in *Sarvārthasiddhi*. His lifespan there was thirty-three *sāgaras*; his body one *hasta*; he breathed once every four hundred ninety-nine days (i.e. approximately sixteen and a half months); his *avadhi-jñāna* was pure up to the entire *loka-nāḍī* (central channel of the universe); and his *vikriyā*, strength, and radiance extended equally far.

(vv. 9–12) He took mental nourishment every thirty-three thousand years; his *leśyā* was white (*śukla*). He experienced the *pravīcāra*-free pleasures of *Sarvārthasiddhi* for a long time, and when his meritorious time was full and his days of descent to the human realm drew near — in this Bhārata-kṣetra of Jambū-dvīpa, in the city of **Ratnapura**, the great Kāśyapa-*gotra* Mahārāja **Bhānu** was ruling. His queen was **Suprabhā**. Six months before the *Ahammindra*'s descent, the gods had already begun showering gems and honouring Queen Suprabhā.

(vv. 15–17) On the thirteenth day of the bright fortnight of Vaiśākha (*Vaiśākha Śuklā Trayodaśī*), in the Revatī asterism, in the last watch of the night, Queen Suprabhā saw sixteen dreams; arising in the morning, she informed her *avadhi-jñāna*-knowing husband, heard their interpretations, and was pleased — like someone hearing of a son's birth. That same day, the *Ahammindra* — having completed his lifespan in *Sarvārthasiddhi* — came and settled in her womb. At that moment the gods including Indra arrived and celebrated the *garbha-kalyāṇa*.

(vv. 18–20) Nine months passed and on the thirteenth day of the bright fortnight of Māgha (*Māgha Śuklā Trayodaśī*), in the Puṣya asterism, that queen gave birth to a son bearing *avadhi-jñāna* — the bearer of three types of knowledge. At that moment the gods including Indra arrived, took the child to Meru, anointed him with golden pitchers of Milk Ocean water, adorned him with ornaments, and — because this child would teach *dharma*, the true path, and impart sublime well-being — joyfully gave him the meaningful name **Dharmanātha**.

(vv. 21–24) Dharmanātha appeared four *sāgaras* after the liberation of Śrī Anantanātha; in the remaining half-*palya* thereafter *dharma* had been in abeyance — but it revived upon his birth. His lifespan was ten lakh years; his complexion was that of refined gold; his body was a hundred and eighty *hastas* tall. After two and a half lakh years of *kumāra* stage, he received the majesty of his kingdom.

(vv. 24–29) He was great in height, worth seeing, capable of "raining" everywhere, and of nourishing all — so he seemed like the clouds of the *śarat* (autumn) season. Or else he seemed like another great elephant: just as the elephant is of the noble (*bhadra*) breed, so he was noble; as the elephant lets great charity (*dāna*-fluid) flow from it, so he gave great charity; as the elephant has many excellent marks and is great, so he had excellent marks and was greatest among all; as the elephant's trunk (*kara*) is fine, so his hand was fine — and collecting tribute (*kara*) from subjects was easy and smooth; and as the elephant is dear to the gods, so was he. His restraint or favour toward subjects was not driven by his own aversion or desire but by their virtue and vice — therefore even in restraining them people worshipped him. His fame was truly like a creeper — for if it were not like a creeper it could not have spread through the entire world and continued to grow to this day, watered by the poets' speech. At that time the earth seemed like an excellent heroine (*nāyikā*), because just as a heroine is enchanted by her hero's virtues, so that earth was enchanted — made the property of — Dharmanātha through his virtues; just as a heroine is delightfully enjoyed, so that earth was delightfully enjoyed; and just as a heroine gives the desired fruit, so that earth gave the desired fruit too. Those *bhavya* souls who will receive pure well-being (*śarma*) from those Dharmanātha — the destroyers of karma-enemies — what need be said of his own well-being?

(vv. 30–35) After five lakh years of reign had passed, one day on seeing a meteor he became dispassionate and began to reflect: "Without thinking — how this body was born, what its nature is, whose vessel it is, and what will happen to it in the future — this foolish being has, since beginningless time, kept its company. In that company it has accumulated many sins; through the arising of those sinful karmas it has suffered many pains; and driven by the impulse of karma, that foolish being has mistaken those pains for pleasure. Never finding permanent pure happiness, I have now become miserable in this *saṃsāra* of birth and death. Until now my intellect has been perverted — I forgot the knowledge-virtues etc. of the soul and began to regard the passion-states (*rāgādi-bhāvas*) born from karma as my own. Shame on me for holding such a perverted view! Trapped in the net of affection and delusion-demons, I repeatedly nurtured family, wealth, and so on, thereby accumulating manifold sins; through those sinful karmas' arising I wandered through many bad *gatis*."

(v. 36) Thus awakening of himself, at that moment the *laukāntika-devas* including many devoted ones arrived and praised him, saying: "O Bhagavān! You must now act decisively!"

Dharmanātha's Dīkṣā and Kevala-jñāna (vv. 37–52)

(vv. 37–39) Dharmanātha gave his kingdom to his elder son **Śuddha**. At that moment the gods including Indra arrived and performed the *dīkṣā-kalyāṇa* consecration and festival, and gave their blessings. The Blessed One mounted the palanquin **Nāgadattā** and proceeded to the forest called **Śālacana**. There on the thirteenth day of the bright fortnight of Māgha (*Māgha Śuklā Trayodaśī*), in the Puṣya asterism, at evening, together with a thousand kings, taking a three-day fast (*tela*), he accepted the liberation-giving *dīkṣā*.

(vv. 40–42) At that moment *manaḥparyaya-jñāna* arose. On the day of breaking fast, he entered the city of **Pāṭaliputra** (*Paṭnā*) — a city adorned with tall flying flags. There the golden-radiant Mahārāja **Dhanyasena** offered excellent food to this worthy recipient, and the gods at that moment showered the five wonders. Thereafter he practised austerities for one year; then in that same Śālacana forest, under a **Saptacchada** tree, he sat with a three-day fast.

(v. 43) On the full-moon night of Pauṣa (*Pauṣa Śuklā Paurṇamāsī*), in the Puṣya asterism, at evening, *kevala-jñāna* arose. The gods including Indra arrived at that moment and performed the worship that announces the *kevala-jñāna-kalyāṇa*.

Retinue of Dharmanātha (vv. 44–53)

- **43 gaṇadharas** beginning with **Ariṣṭasena** *(v. 44)*
- **900 *śruta-kevalis*** (knowers of eleven *aṅgas* and fourteen *pūrvas*) *(v. 44)*
- **40,700 teacher-monks** *(v. 45)*; **3,600 *avadhi-jñānīs*** of all three types *(v. 45)*
- **4,500 *kevalīs*** *(v. 46)*; **7,000 monks with *vikriyā-ṛddhi*** *(v. 46)*
- **4,500 *manaḥparyaya-jñānīs*** *(v. 47)*; **2,800 *vādīs*** *(v. 47)*
- **Total monks: 64,000** *(v. 48)*
- **62,400 *āryikās*** beginning with Sudrātā *(v. 48)*
- **2 lakh *śrāvakas*** *(v. 49)*; **4 lakh *śrāvikās*** *(v. 49)*
- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 49)*

(v. 50) Adorned with the twelve-assemblied retinue, Bhagavān Dharmanātha — beautified by the *dharma*-banner — taught *dharma* in many places. Finally, stopping his wandering, he came to Sammeḍaśikhara. With eight hundred nine monks he performed *yoga-nirodha* for one month. On the fourth day of the bright fortnight of Jyeṣṭha (*Jyeṣṭha Śuklā Caturtthī*), in the Puṣya asterism, at night — meditating in the two final *śukla-dhyānas* — he went to reside in *mokṣa-lakṣmī*.

(v. 53) At that moment, with great speed, all the Indras and gods from everywhere arrived, performed the *nirvāṇa-kalyāṇa* and venerated those Jineśvara.

(v. 54) He who in a former life was the enemy-conquering King Daśaratha, then became the *Ahammindra*, then came from there and became Dharmanātha the Tīrthaṃkara — for whom in the field of battle even the ten forms of *dharma* served as his chariot — may those Śrī Dharmanātha Svāmī protect me from sin.

(v. 55) He who destroyed all *ghāti-karmas*; whose *kevala-jñāna* is foremost and unwavering; who expounded the nature of *dharma*; who became pure through the destruction of all three bodies; who gives peace to all souls; who attained genuine happiness — may that Śrī Dharmanātha Jineśvara be your benefactor.

The Story of Sudarśana, Puruṣasiṃha, and Madhukrīḍa (vv. 56–87)

(v. 56) In the time of these Dharmanātha, the Balabhadra **Sudarśana** and the mighty Nārāyaṇa **Puruṣasiṃha** appeared — so their three lives are described.

(vv. 57–64) In the city of **Rājagṛha** in this Bhārata region, King **Sumitra** was ruling. He was extremely arrogant, the greatest wrestler, having defeated many wrestlers — the testers of wrestlers all regarded him as worthy of veneration; he regarded all others as mere grass; he was raging like a maddened elephant. One day the battle-expert and maddened King **Rājasiṃha** came to Rājagṛha city to cure Sumitra of his arrogance. Both fought for a long time but in the end Sumitra was defeated — and just as an elephant suffers greatly when his tusk is pulled out, so he suffered greatly. His pride broken, King Sumitra became incapable even of governing the kingdom; so he installed his son on the throne — and rightly so, for the arrogant have pride as their very life. Going before the *ācārya* **Kṛṣṇa**, he properly heard the nature of *dharma* and — extremely dispassionate — accepted *dīkṣā*. He performed the fierce *siṃha-niṣkrīḍita* austerities; but because of the distress caused by his humiliation, he made a *nidāna*: "If there is fruit of *tapas* in the next life, may I in my next birth be supremely powerful and valiant, a conqueror of all enemies." Making this *nidāna*, he accepted *sanyāsa* and in the fourth heaven attained a seven-*sāgara* lifespan as a god, living happily in the enjoyment of pleasures.

(vv. 66–70) In the city of **Vītaśokāpurī** near the eastern Meru of this Jambū-dvīpa, King **Naravṛṣabha** was ruling — extremely prosperous; he governed for a long time, enjoyed great pleasures, and at the end, becoming dispassionate, accepted *dīkṣā* before the sage **Damavara**. Performing severe austerities for a long time, he completed his lifespan and was born as a god in the **Sahasrāra** heaven with an eighteen-*sāgara* lifespan. Experiencing the delight of gazing at his beloved celestial women with unblinking eyes — and at the end, with calm mind, completing his lifespan — he was born as **Sudarśana**, son from Queen **Vijayā** of the Ikṣvāku-lineage King **Siṃhasena** of the city of **Khagapura**. From the same king's queen **Ambikā**, the soul of King Sumitra was born

as the Nārāyaṇa (**Puruṣasiṃha**). Both brothers' bodies were forty-five *dhanus* tall and their lifespans ten lakh years.

(vv. 72–73) Their wisdom, beauty, strength, etc. were all mutually compatible; both launched themselves upon all things and by their virtues pleased all. The two brothers shared *Lakṣmī* without division — yet she created no fault between them; and rightly so, for in those of pure mind all things tend toward purity.

(vv. 74–83) In the city of **Hastināpura** in the Kurujāṅgala country of this Bhārata region, a king named **Madhukrīḍa** — who was the soul of King Rājasiṃha (who had defeated Sumitra) — was ruling. He had conquered all enemy hosts; so the Balabhadra and Nārāyaṇa whose glory was increasing were intolerable to him. He sent his powerful chief minister **Daṇḍagarbha** to them to collect tribute in precious gems. Just as a lion is enraged upon hearing an elephant's roar, so both the powerful brothers on hearing that minister's words were greatly enraged and said: "What is tribute? We don't know. Is tribute the name of some weapon? Very well — if he comes near, we will give him such tribute." Thus speaking harsh words in anger, the messenger quickly returned home and told everything to Madhukrīḍa. Madhukrīḍa's body turned red with rage upon hearing those harsh words; he marched out to fight. The war-skilled Nārāyaṇa also came out to face him; in the end, using Madhukrīḍa's own *cakra* that had come to the Nārāyaṇa, he cut off Madhukrīḍa's head. At that moment Nārāyaṇa (*Puruṣasiṃha*) attained sovereignty over half of Bharata and — together with his elder brother Sudarśana — for a long time enjoyed pleasures like those of Indra without obstruction. Nārāyaṇa died at the end of his lifespan and went to the seventh hell. Balabhadra Sudarśana suffered greatly from the Nārāyaṇa's separation. At the end, the people calmed him, and that wise one — purifying his soul — went to the Dharmanātha Tīrthaṃkara, accepted *dīkṣā*, ascended the *śreṇī* (ladder of destruction), and attained the *mokṣa-pada*.

(vv. 84–87) Behold — both had destroyed the same enemies, both were great, both had their meritorious karma bear fruit, both had been lords of three *khaṇḍas*; yet both diverged and through the arising of *moha-karma* one alone — losing only in *kevala-jñāna* alone (i.e., lacking it) — the distinction between them was only the presence or absence of renunciation. Puruṣasiṃha the fifth Nārāyaṇa was formerly King Sumitra of Rājagṛha; became a god; came as the Nārāyaṇa; and died in the terrible seventh hell. Madhukrīḍa the Pratinārāyaṇa was formerly the maddened-elephant-controller and lion-conquering Rājasiṃha; long wandered in *saṃsāra*; abandoned the *dharma*-path; long wandered in the *saṃsāra*-forest; became the Pratinārāyaṇa Madhukrīḍa; and dying reached a bad *gati*. Sudarśana was formerly King Naravṛṣabha of Vītaśokapura; performed fierce austerities for a long time; then in the Sahasrāra heaven became a powerful deity; came as the Balabhadra who conquered all enemies; and bearing supreme *kṣamā* (patience) attained the *kṣāyika*-happiness — i.e., *mokṣa*-happiness.

The Story of Maghavān and Sanatkumāra Cakravartins (vv. 88–130)

(vv. 88–103) In the time of the Vāsupūjya Tīrthaṃkara a great king named **Narapati** appeared. Through the arising of fortune he enjoyed many kinds of pleasures. One day intense detachment arose; he accepted *dīkṣā*, performed the highest austerities, completed his lifespan, and through the arising of meritorious karma became the *Ahammindra* in the middle *Graiveyaka* (*Madhyama-Graiveyaka*) heaven. There with a twenty-seven *sāgara* lifespan he experienced delightful divine pleasures. Coming from there in the time of the Dharmanātha Tīrthaṃkara, in the city of Ayodhyā in the beautiful Kauśala country, from the queen **Bhadrā** of the Ikṣvāku-lineage King **Sumitra**, was born a son named **Maghavān** — supremely meritorious, the destined lord of all Bharata, with an always-auspicious five-lakh year lifespan, a body forty-two and a half *dhanus* tall, a complexion like gold. The mighty Maghavān, having received his kingdom, governed the earth of Bharata adorned by six *khaṇḍas*. The fourteen great jewels (*ratnas*) were his ornaments; he was the lord of treasures (*nidhis*); he caused all kings — human, *vidyādhara*, and divine — to bow at his two feet. Together with the standard ninety-six thousand queens, he experienced ten kinds of varied pleasures at will and fulfilled all his aspirations.

One day that wise one went at will to the Manohara garden; there he had the *darśana* of the Jineśvara **Abhayaghoṣa** — shining with the radiance of *kevala-jñāna*. He circumambulated three times, bowed, sat nearby, and heard the nature of *dharma*. Knowing the true nature of things, he became dispassionate from sense-objects. He gave the royal majesty to his son **Priyamitra** and — renouncing inner and outer possessions — accepted *saṃyama*. He embraced pure *samyag-darśana* and firm *cāritra*, acquired the wealth of *samyag-jñāna*, and with the second *śukla-dhyāna* destroyed the remaining three *ghāti-karmas*. Then becoming the lord of nine *kṣāyika-labdhis*, he taught *dharma* in the manner of Dharmanātha, and caused many excellent disciples to attain the supreme *mokṣa*-state. At the end, with the two *śukla-dhyānas*, he destroyed the four *aghāti-karmas* and all *puṇya-pāpa-karmas* and attained the indestructible *mokṣa-pada*. The third *cakravartin* Maghavān was formerly King Narapati in the time of the Vāsupūjya Tīrthaṃkara; then bearing calm and excellent conduct became the *Ahammindra* with great majesty; coming from there became the greatly meritorious third *cakravartin* Maghavān; and then for all time began to experience the *mokṣa*-happiness.

(vv. 104–130) Immediately thereafter, **Sanatkumāra** the *cakravartin* appeared — the son of Mahārāja **Anantavīrya** and Queen **Sahadevī** of the city of Ayodhyā; he came

from the sixteenth heaven; he was dear to all and bore the mark of *Lakṣmī*'s wheel on him — i.e., was a *cakravartin*. His lifespan was three lakh years; his body forty-two and a half *dhanus* tall; his complexion golden; the entire earth yielded to him of its own accord. Enjoying ten kinds of pleasures he satisfied all his senses, and being more than a *kalpa-vṛkṣa* (wish-fulfilling tree) in giving even more than supplicants' thoughts, he exercised sovereignty over all the kings from the Himālayas to the ocean.

One day in Saudharmendra's assembly, the gods asked: "Is there any form that surpasses Sanatkumāra Indra's form?" Saudharmendra replied: "The *cakravartin* Sanatkumāra is the most beautiful of all; every limb of his is beautiful." Such a form had never before been seen even in a dream. Hearing this, two gods became very curious and came to earth to see the *cakravartin's* form; seeing him they confirmed Saudharmendra's words and were greatly delighted. They told the *cakravartin* their reason for coming and said: "O wise *cakravartin*, listen carefully! In this world — if there were no disease, old age, suffering, and death — you would, through your beauty, eclipse even the Jineśvara." Thus speaking beautiful words, those two gods departed without warning; and as if through the *kāla-labdhi* alone, their words gave self-knowledge to that great sovereign. He reflected: "The form, youth, beauty, and wealth of human beings — all are impermanent like flashes of lightning; this I have long believed. Therefore I will renounce all these possessions, conquer the sins of this *saṃsāra*, and very soon abandoning the body will become the embodied-free liberated one." Thinking thus, he gave his kingdom to his son **Devakumāra** and together with many kings accepted *dīkṣā* before the Jina **Śivagupta**.

(vv. 119–129) He embraced the five *mahāvratas*, observed the five *samitis*, controlled his six *āvaśyakas* (required practices), conquered all the senses, renounced all possessions. He slept on the ground, abstained from tooth-cleaning, ate standing once a day — thus adorned with all the *mūla-guṇas*. He practised *yoga* at all three time-periods, observed *vīrāsana* (standing posture), sleeping on one side, etc. as described in the śāstras, and always properly observed the *uttara-guṇas* as well. He bore *kṣamā* (patience) like a piece of earth; removed suffering like water or ambrosia; was as unmoved as Sumeru; was renunciation-free like an atom. He was unblemished as the sky; deep as the ocean; delightful to all like the moon; brilliant as the sun. Purified inside and outside like refined silver; equal-sighted like a mirror; inward-drawing like a tortoise. He lived wherever chance put him like a snake; went without sound like an elephant; looked ahead like a jackal; and was valiant like the lion-king. He was ever-wakeful like a deer; endured all *parīṣahas*; bore many kinds of *upaṣarga*; and was adorned by many *ṛddhis* mentioned in the śāstras. He ascended the *kṣapaka-śreṇī*, destroying the *ghāti-karmas* through the first two *śukla-dhyānas*, and attained *kevala-jñāna*. Then wandering through many regions, he taught *dharma*, showing the noble path of *mokṣa* — impregnable as a fortress — to many people going the wrong way. At the end, when his lifespan had reached its final *antarmuhūrta* (less than an hour), he suppressed all three types of *yoga* and — destroying all karmas — attained indestructible *mokṣa*.

(v. 130) He who conquered even the Sanatkumāra Indra's form with his extraordinary body; conquered all directions through his valour and strength; and destroyed all the masses of karma through his *dharma-cakra* — may that Sanatkumāra quickly give you *Lakṣmī* in this world.

*Thus ends the Sixty-First Parva: the Purāṇa of Dharmanātha Tīrthaṃkara, Sudarśana Balabhadra, Puruṣasiṃha Nārāyaṇa, Madhukrīḍa Pratinārāyaṇa, and the *cakravartins* Maghavān and Sanatkumāra.*

(v. 1) May Śāntinātha — who has known all things with their modes, and whose knowledge is at rest (*viśrānta*) due to the absence of any remaining knowable — give *śānti* (peace) to you all.

On the Qualities of a *Dharmopadeśaka* (Teacher of *Dharma*) (vv. 2–7)

(v. 2) The wise man who perceives things as they truly are should first explain the distinctions between speaker, listener, and topic, and only then deliver a discourse filled with profound meaning.

(vv. 3–4) The qualities of one who teaches *dharma* are: being learned, bearing excellent conduct, being compassionate, being wise, being skilled in speaking, being able to read another's suggestions and signals, being able to endure the disturbances of many questions, having a beautiful face, being adept in worldly dealings, being well-known and worthy of veneration, and speaking in measured quantities — among others.

(v. 5) Even if a speaker is learned in the *tattvās* but himself immoral, he cannot accomplish his purpose — for if he himself does not practise right conduct, others will not receive what he says.

(v. 6) And if a speaker is virtuous but not learned in the śāstras, then those elevated by a little scriptural knowledge — laughing on the path of liberation — will mock him with contempt.

(v. 7) Therefore, just as *jñāna* and *darśana* are the two unobstructed characteristics of the *jīva*, so being learned and being a man of right conduct (*samyak-cāritra*) are the two principal qualities of a speaker.

Qualities of the Worthy Listener and the Nature of Dharma-kathā (vv. 8–15)

(vv. 8–11) A listener (*śrotā*) is one who considers whether a topic is appropriate or not; accepts what is useful; discards what is worthless; receives special insights with respect; does not laugh if the speaker errs; has reverence for the guru; is patient; has fear of *saṃsāra*; is eager to retain what is heard (i.e. has good memory); and who has the qualities of a parrot (memorises well), clay (is shaped by good teaching), and a swan (accepts only what is pure, like a swan separating milk from water).

(vv. 11–14) Likewise, a *tattva-dharma-kathā* (discourse on the truths of *dharma*) is: one in which the nature of *jīva*, *ajīva*, and other *tattvās* has been properly expounded; which produces detachment from body, *saṃsāra*, and pleasures in those who seek their own good; in which all specific features of dāna, pūjā, *tapas*, *śīla*, etc. have been described in detail; in which the bondage and liberation of beings — along with their causes and fruits — have been separately described; in which the reasonings of both good and bad philosophers are structured by logical argument; in which the compassion toward beings — beneficial like a mother — has been expounded; and in which the teaching is given that beings can reach *mokṣa* only by abandoning all possessions. Such a discourse is called a *tattva-dharma-kathā* — another name for it is simply *dharma-kathā*.

(v. 15) Having thus separately described the characteristics of speaker, listener, and discourse, the detailed life-story of Śrī Śāntinātha is now narrated.

Description of the Bharata Region and the Silver Mountain (vv. 16–29)

(vv. 16–17) The great Jambū-dvīpa — whose grandeur is enhanced by the deep blue waters of the Salt Ocean serving as its great garment, the master of all islands — bears the face of a great king. Within it, adorned by six *khaṇḍas*, lying between the Himavān mountain and the ocean, is a region called **Bharata** which grants all that is desired.

(v. 18) In it occur the pleasures of *bhoga-bhūmis* (pleasure-lands), the pleasures of kings, the ten kinds of pleasures of *cakravartins*, the sovereignty of Tīrthaṃkaras, and also — through the destruction of *aghāti-karmas* — the attainment of *mokṣa*. That is why the learned describe it as superior even to the divine world. In it occur changes of growth and decrease, as in the *Airāvata* region.

(vv. 19–24) In the centre of Bharata stands a mountain that divides the region into two equal halves — extending east to west, very tall, and brilliant as a heap of fame. It is made of silver and appears as if the laughter that arose from the earth-woman's satisfaction at having conquered the world of the gods has all gathered in one place. Or else the mountain seemed to be laughing toward the Sumeru mountain with its own radiance, saying: "The rain that falls on me is always fruitful — but the rain that falls on you never bears fruit." The two rivers (Gaṅgā and Sindhu) that issued from its caves made it seem as though — since their nature is restless, they are both crooked, liquid, or inert (*jaḍa*), and they are lovers of the ocean — in disgust it had vomited them from its cave-mouths. The gods and *vidyādharas* who dwelt under its shelter always served it; and being the seat of pleasure for all the senses, even *cakravartins* emulated it.

(vv. 25–29) On its western side is the foremost city of **Rathanūpura**, which with its banners makes even the sky look like the world of the gods. That city appeared to be girdled by a jewelled platform (*ratnaveḍikā*) — as if the earth of Jambū-dvīpa were encircled by a gem-studded parapet and kissed by water-bearing clouds. There, *dharma*, *artha*, and *kāma* — the three *puruṣārthas* — grew mutually, each pushing the other forward; and the word *daridra* (poverty) was not heard even from outsiders. Just as the examination of objects through *pramāṇa*, *naya*, *nikṣepa*, and *anuyoga* — though extremely difficult for the uninitiated — appears delightful, so that city too was supremely attractive through its four great gateways. Just as the words of the Jineśvara's knowledge are only those that teach right conduct, so the noble women of that city were only those adorned with the ornament of *śīla* (chastity).

King Jvalaṇajaṭī, Svayaṃprabhā, and the Marriage to Tripuṣṭha (vv. 30–119)

(v. 30) The king of that city was the *vidyādhara* **Jvalaṇajaṭī** — just as the ocean is the treasury of gems, so he was the treasury of virtuous people.

(vv. 31–35) Just as leaves wilt before the sun, so all enemies wilted before his valour; and just as vines flourish with rain, so all subjects flourished under his governance. He was the finest of all former kings — excelling through both virtue and position — and all his accomplishments depended on divine grace and his own prowess. He was far from anger; he acted with deliberation; he proceeded according to his capacity and success; he attained *kṣema* and *yoga* (security and prosperity); and he governed by the six policies recognised by kings — so his kingdom grew greatly.

(vv. 35–42) On the Vijayārdha mountain, in the city of **Tilakāntadivī**, a king named **Candrābha** ruled with his queen **Subhadrā**. They had a daughter named **Vāyuvegā** who, with her own swift speed, had conquered all the swift-moving *vidyādhara* kings, and whose radiance surpassed even flashing lightning. Adorned with all qualities, Vāyuvegā became the source of *dharma*, *artha*, and *kāma* for Jvalaṇajaṭī — she married him. All people praised her as the line of the crescent moon; Jvalaṇajaṭī — having conquered her with his own speed — enjoyed her like a second earth. Through their deep love, each was devoted solely to the other.

(vv. 43–46) Just as *mokṣa* comes through compassion and wisdom, so from those two was born a son named **Arkkakīrti** — who illumined all directions with the brilliance of his fame. And just as *Lakṣmī* comes through wisdom and valour, so from those two was born a supremely beautiful daughter named **Svayaṃprabhā** — she surpassed the lotus with her face, surpassed the lotus-petal with her eyes, surpassed the gem-mirror with her radiance, and surpassed the moon with her complexion; and with her flag-like brows she was supremely beautiful. With the youth that blossomed in her, she caused a fever among the *vidyādhara* men.

(vv. 50–55) One day two *cāraṇa-munis* — **Jagannaṃdana** and **Abhinaṃdana** — arrived in the garden called Manohara. King Jvalaṇajaṭī went with his four-fold army along with his son and inner retinue to the presence of the munis, bowed, heard the nature of *dharma*, reverentially accepted *samyag-darśana*, accepted the practice of giving charity and observing *śīla*, bowed devotionally to the munis' lotus-feet, and returned to his city. Svayaṃprabhā also accepted *sad-dharma* there. One day she had fasted with great joy — her body somewhat limp — and in that state had worshipped the Arhat; taking a marvellous garland purified by the Blessed One's lotus-feet — destroyer of sins — she bowed slightly in

reverence and offered it with both hands to her father. The king reverentially accepted it and, seeing the fast-weary Svayaṃprabhā, sent her away saying: "Go and break your fast."

(v. 56) He then began to think: "My beloved daughter — beautiful in all her limbs and now in full youth — to whom should she be given?" Summoning his ministers, he stated this concern. The minister **Suśruta** examined the matter and said: "In the city of Alakāpura on this very Vijayārdha, King **Mayūragrīva** rules. His queen is **Nīlāñjanā**; their five sons include Aśvagrīva, Nīlaratha, Nīlakaṇṭha, Suvajra, and others. Aśvagrīva is the eldest — his kingdom is complete and he is lord of both ranges. Upon reflection, the daughter should be given to him."

(vv. 63–68) After Suśruta, the minister **Bahuśruta** said: "Suśruta is correct, but Aśvagrīva is much older in age. The nine qualities of a bridegroom are: being of the same caste, free of disease, equal in age, of good character, learned in śāstras, of good physique, wealthy, well-supported, and of good family. We should seek one who has all these and is equal in age." He then mentioned several possible candidates: kings of various *vidyādhara* cities.

(vv. 69–80) The minister **Śrutasāgara** then said: "If you wish to give the daughter to one adorned with all these qualities, then hear me also a little. In the northern range of the Vijayārdha is the city of **Surendra-kāntāra**. King **Meghavāhana** rules there; his queen is **Meghamālinī**. Their son is **Vidyutprabha** and their daughter is **Jyotirmālā**. One day Meghavāhana went to the **Siddhakūṭa** *cetya* for *darśana*; there he met the *cāraṇa-muni* **Varadharma** who possessed *avadhi-jñāna*. He bowed, heard *dharma*, and asked about his son's previous birth. The muni said: 'In this Jambū-dvīpa's eastern Videha region, Vatsakāvatī country, city of Prabhākarī, a very beautiful king named **Nandana** ruled. His queen was **Jayasenā**; their son was **Vijayabhadra**. One day Vijayabhadra saw a mango tree laden with fruit; later he saw the same tree stripped bare — this produced in him deep detachment. He immediately accepted *dīkṣā* with four thousand kings before the sage **Pihitāsrava*. At the end he became a god in the **Cakraka** celestial mansion of the fourth **Mahendra** heaven, with seven *sāgaras* lifespan. Descending from there, he became your son — and he will attain liberation in this very life.' Therefore this daughter should be given to Vidyutprabha — adorned with all a groom's qualities. And the meritorious **Jyotirmālā** — his sister — should be taken for our prince Arkkakīrti."

(vv. 81–82) After Śrutasāgara's words, the minister **Sumati** said: "All these *vidyādharas* are separately seeking this daughter — so it is not right to give her to any one of them, since it will create obligations with many others. Better than all this is to hold a *svayaṃvara* (self-selection ceremony)." All approved this suggestion.

(vv. 83–96) The king then consulted the *nimitta-jñānī* **Sambhinnaśrotra** and asked: "Who is destined to be Svayaṃprabhā's husband?" The *nimitta-jñānī* — knowing the ancient Purāṇas — said: "When Lord Ṛṣabhadeva first expounded the Purāṇas to *cakravartin* Bharata, he narrated a story about the first Nārāyaṇa: In the Puṣkalavāti country, near the city of Puṇḍarīkiṇī, a *Bhilla* hunter named **Purūravā** lost his way and encountered the monk **Sāgarasena**. On the monk's instruction he renounced wine and meat, accumulated merit, and after death became a god in the Saudharmendra heaven; descending from there, he became your [Prajāpati's] son."

"From Mahārāja Prajāpati — from his queen Trailokya — a son named **Tripuṣṭha** will be born. From his queen **Bhadrā** an elder son named **Vijaya** will also be born. These two brothers will appear in the time of Tīrthaṃkara Śreyāṃsanātha; killing Aśvagrīva the Pratinārāyaṇa, they will become the first Balabhadra and Nārāyaṇa and enjoy the sovereignty of the three *khaṇḍas*. Of these, Tripuṣṭha — after wandering in *saṃsāra* — will eventually become the last Tīrthaṃkara."

"You too were born in the lineage of Nami, son of Kaccha — so through that lineage you are related to the foremost in arm-strength. Therefore this auspicious daughter — bestower of the joy and *Lakṣmī* of the three *khaṇḍas* — should be given to Tripuṣṭha. By giving the daughter to Tripuṣṭha, you too will become lord of all *vidyādharas* — so decide this and act accordingly, for it was all declared by Śrī Ṛṣabhadeva."

The king of Rathanūpura was greatly pleased, honoured the *nimitta-jñānī*, and sent the messenger **Indu** to Mahārāja Prajāpati with a letter and gift. Mahārāja Prajāpati had already learned from his own *nimitta-jñānī* **Jayagupta** that Tripuṣṭha was destined to be Svayaṃprabhā's husband. He received the messenger with great honour, conveyed his own affection, and replied: "Śrī Tripuṣṭha is the foremost among all princes — please adorn him with this daughter Svayaṃprabhā, who is like *Lakṣmī*." The messenger returned and reported the glad tidings. Jvalaṇajaṭī immediately went to Podanapura with great magnificence and his daughter. Mahārāja Prajāpati received him, they exchanged pleasantries, all wedding materials were assembled, and Svayaṃprabhā — like a second goddess Śrī — was given in marriage to Tripuṣṭha; along with her, the two *vidyās* **Siṃhavāhinī** and **Garuḍavāhinī** were also bestowed. Thus all sported in the ocean of happiness.

Ominous Signs and the War with Aśvagrīva (vv. 113–146)

(vv. 113–120) Meanwhile, three kinds of ominous portents began appearing in Aśvagrīva Pratinārāyaṇa's city. Just as at the end of a *bhoga-bhūmi* era the sight of new portents terrifies people, so all were suddenly afraid. Aśvagrīva consulted the *nimitta-jñānī* **Śatabid** in private. Śatabid said: "One who seized by force the lion-gift sent to you from the Sindhu country, and to whom Jvalaṇajaṭī has given the jewel-woman who should have been yours — he will cause you some calamity. All these signs point to that. You must take action." Taking these words to heart, Aśvagrīva and his ministers determined that this was Tripuṣṭha — Prajāpati's proud son who with his own valour was conquering all kings. The ministers advised sending a clever messenger to test him. Aśvagrīva sent two learned messengers, **Citagati** and **Manogati**, to Tripuṣṭha.

(vv. 124–135) The messengers went and said: "Mahārāja Aśvagrīva has commanded: 'I am going to the mountain called Rathāvarta — you too must come there.'" Tripuṣṭha — irritated — replied: "We have seen an Aśvagrīva (horse-neck), a Khargrīva (donkey-neck), a Krauñcagrīva (crane-neck), and an Uṣṭragrīva (camel-neck) — there is nothing extraordinary to be seen in this." The messengers continued: "He is the *cakravartin* — without his *darśana* even bodily existence is impossible." Tripuṣṭha replied: "He spins a *cakra* — well, a potter who makes earthen vessels also spins a wheel; and since he is a potter, what should be sent to him?" The messengers then angrily replied: "This jewel-woman is fit for the *cakravartin*'s enjoyment — yet she is wasting away at your house! And when Jvalaṇajaṭī and your father Prajāpati oppose the *cakravartin*, how can they even maintain their names?" — saying this, the messengers quickly departed and reported everything to Aśvagrīva.

(vv. 136–146) Aśvagrīva became incapable of forgiving Tripuṣṭha; his eyes turned harsh; and he had the battle-drums beaten. The drum-sound — destroying the pride of the direction-elephants — spread to the ends of the directions; for when a *cakravartin* is angered, even great men tremble. Aśvagrīva marched with his four-fold army to the mountain called Rathāvarta; meteors began falling and fires broke out on all sides. The two sons of Prajāpati — blazing with the fire of their valour — came forward to face him. A great battle took place between the two armies. Then Tripuṣṭha challenged Aśvagrīva: "The infantry have been killing each other in vain for too long — come and face me yourself." Aśvagrīva — bound by immense long-standing enmity from previous births — came forward enraged and covered Tripuṣṭha with a rain of arrows. They were unable to defeat each other in direct combat; so both — elevated by their great *vidyā*-powers — fought through *māyā-yuddha* (illusory warfare). Aśvagrīva finally hurled his *cakra*; it came to Tripuṣṭha the Nārāyaṇa — and Tripuṣṭha in anger hurled it back and cut off Aśvagrīva's head.

Like the sun and moon destroying the darkness of enemies, both brothers — Tripuṣṭha and Vijaya — became lords of the three-*khaṇḍa* kingdom and were greatly glorified. All kings

and *vidyādhara* lords consecrated Tripuṣṭha. Tripuṣṭha — delighted — made Svayaṃprabhā's father Jvalaṇajaṭī the master of both ranges. The seven jewels of Tripuṣṭha Nārāyaṇa were: sword, conch, bow, lance, rod, mace, and discus — protected by many gods. For Vijaya the Balabhadra — destined to be liberated in this very life — there were four jewels: jewel-garland, plough, *musala*, and mace. Tripuṣṭha had sixteen thousand queens beginning with Svayaṃprabhā; the Balabhadra had eight thousand.

Family Alliances, Deaths, and Liberation (vv. 151–170)

(vv. 151–153) Jvalaṇajaṭī gave his daughter **Jyotirmālā** in marriage to prince Arkkakīrti with great magnificence. Arkkakīrti and Jyotirmālā had a son named **Amitatejas** and a daughter named **Sutārā** — those two siblings were as beautiful as two lines of a crescent moon side by side. From Tripuṣṭha's queen Svayaṃprabhā a son named **Śrīvijaya** was born; then **Vijayabhadra**; and a daughter named **Jyotiḥprabhā**.

(vv. 154–160) Mahārāja Prajāpati received immense majesty. One day detachment arose in him; going to the sage Pihitāsrava, he accepted the Jina-form, renounced all possessions, and took up inner and outer austerities. Practising *tapas* for many days, he attained equanimity; destroying *mithyātva*, *asaṃyama*, *pramāda*, and *kaṣāya*, he attained *kevala-jñāna*; and then destroying all *yogas* too, he attained the supreme *Siddha*-hood.

The *vidyādhara* Jvalaṇajaṭī also — hearing this — gave the kingdom to Arkkakīrti and accepted *dīkṣā* before the muni-rāja **Jagannaṃdana**. He observed: never to lie, never to take what is not given, straightforwardness, renunciation, abandonment of passions, study of *jñāna*, and meditation. Thereafter, destroying all sins and separating from all entanglements, though still embodied he became as if formless — and reached the supreme *mokṣa*.

(vv. 161–170) Tripuṣṭha destroyed all enemies; Vijaya remained ever victorious. The two brothers enjoyed the undivided earth of the three *khaṇḍas*. *Lakṣmī* came of herself to Śrīvijaya. At the end of his lifespan, Tripuṣṭha died and went to the seventh hell. Vijaya gave the kingdom to his son Śrīvijaya and appointed Vijayabhadra as crown-prince. He grieved greatly at Tripuṣṭha's death and, preparing to destroy his enemy the sin, went to the sage **Suvarṇakumbha** and together with seven thousand kings accepted *dīkṣā*. Destroying

the *ghāti-karmas*, he attained *kevala-jñāna* and became an *anagāra-kevalī* (a liberated person still in a body) — worshipped by Indra and the gods.

Arkkakīrti, hearing this, gave his kingdom to his son Amitatejas, accepted *tapas* from the *cāraṇa-muni* **Vipulamati**, destroyed all eight karmas, and attained the beloved eighth state — *mokṣa*. For great souls who have abandoned craving, there is nothing in the world that cannot be obtained.

Śrīvijaya, Sutārā, and the Abduction (vv. 171–265)

(vv. 171–196) One day someone came to Mahārāja Śrīvijaya and said: "Seven days from now, a great thunderbolt (*vajra*) will fall on the head of the lord of Podanapura — take quick action." The crown prince Śrīvijaya — angered — asked the *nimitta-jñānī*: "You know all things — tell me what will fall on your head at that time?" The *nimitta-jñānī* replied: "On my head there will fall a rain of gems together with a consecration." The king was astonished and asked him to explain everything. The *nimitta-jñānī* then described the eight branches of *nimitta*-knowledge (*aṣṭāṃga-nimitta*):

1. **Āntarikṣa-nimitta**: From the rising, setting, etc. of sun, moon, planets, and stars — events of victory, defeat, life, death, gain, and loss are foretold.

2. **Bhauma-nimitta**: From the various types of earth at different places — gain, loss, and the presence of buried gems etc. are foretold.

3. **Aṃga-nimitta**: From touching or observing bodily limbs — auspicious and inauspicious events of past, present, and future in the lives of beings are foretold.

4. **Svara-nimitta**: From the auspicious or inauspicious sounds of insentient things (drums etc.) and sentient beings (elephants etc.) — tidings of good or ill are conveyed.

5. **Vyañjana-nimitta**: From moles and other marks or wounds on the head, face, etc. — gain, loss, etc. with reference to specific places are foretold.

6. **Lakṣaṇa-nimitta**: By observing the one hundred and eight *śrīvṛkṣa*, *svastika*, and other marks on the body — the attainment of pleasures and sovereignty etc. is foretold.

7. **Chinna-nimitta**: Holes made by mice etc. in garments, weapons, etc. — of three types (divine, human, demonic) — are read for good or ill outcome.

8. **Svapna-nimitta**: Dreams — of two kinds (auspicious and inauspicious) — from which the growth and decline of human beings are truthfully foretold.

The *nimitta-jñānī* then narrated his personal history: he had once abandoned his austerities, unable to bear the *parīṣahas*; he had come to the city of **Padminīkheṭa** where his uncle's daughter **Candrānanā** was given to him in marriage. He was devoted to the study of *nimitta*-knowledge but earned nothing. One day in a quarrel his wife threw a pile of cowrie shells at him. Among the shells one good one fell into a crystal dish; sparks from a fire were falling on it; and his wife was sprinkling water on him. Seeing all this, he determined: "Through contentment I will certainly receive consecration and wealth." The sage **Amogha-jihva** had sent him to report these tidings to the king.

(vv. 197–226) The king summoned ministers and asked for a quick remedy. The minister **Sumati** suggested: "We will seat you in an iron chest in the ocean." **Subuddhi** said: "There is danger from sea-creatures — keep Mahārāja in a Vijayārdha cave." But the wise minister **Buddhisāgara** objected with a counter-story:

(Digression — the story of the Rākṣasa Kumbha): In the city of Siṃhapura, a *saṃnyāsī* named **Soma** — made arrogant by false śāstras — debated with **Jinadāsa** and was defeated. Dying, he became a buffalo in that same city. He was used by a merchant to carry heavy salt-loads; when he could no longer bear the burden, the merchant stopped feeding him. By chance the buffalo recovered the memory of his former birth (*jāti-smaraṇa*) and began holding enmity against the whole city. He died and became a *rākṣasa* in the cremation ground. A king named **Kumbha** — a meat-eater — one day when his cook could find no meat, was served the flesh of a dead child; he liked it and from that day began eating human flesh. The subjects expelled him. His cook kept him alive by feeding him flesh; one day he devoured even his own cook, mastered certain *vidyās*, and brought the *rākṣasa* under his control. He began daily consuming the people — so all fled to the city of Kārakaṭa. But Kumbha followed them there too. From that time the city was named **Kumbhakārakaṭa**. The people arranged to offer him one cartload of rice and one human every day. One day the Brahmin boy **Muṇḍakauśika** was put on the cart; *bhūtas* took him from the cart and fled; Kumbha chased them away. In fear they threw the Brahmin into a pit — but a python living there immediately swallowed him. "Therefore," concluded Buddhisāgara, "it is not right to keep Mahārāja in a cave."

The minister **Matisāgara** then said wisely: "The *nimitta-jñānī* did not say the thunderbolt would fall on Mahārāja himself — he said it would fall on 'the lord of Podanapura.' So we should place someone else in Mahārāja's position." All agreed. The ministers together placed the image of a *yakṣa* on the king's lion-throne, worshipping it as the lord of Podanapura. The king meanwhile sat in the Jain *cetya* with his retinue, performing

śāṃtika-karma — worship, charity, and so on. On the seventh day, a terrible thunderbolt fell with a massive crash on the *yakṣa*-image. When the disturbance passed, the people celebrated with great joy. The king honoured the *nimitta-jñānī* and gave him a hundred villages along with the town of Padminīkheṭa. He performed the *śānti-pūjā* of Bhagavān Arhat with great devotion and great consecration. The ministers performed the king's consecration with golden pitchers and re-enthroned him as sovereign.

(vv. 227–265) One day King Śrīvijaya mastered the sky-traversing *vidyā* of his mother and went with Queen **Sutārā** to the **Jyotivana** forest to sport. At that moment, the *vidyādhara* **Aśanighoṣa** — son of King **Indrāśani** of Camara-Campupura by his queen **Āsurī** — was returning after mastering the **Bhrāmarī** *vidyā*. On the way he saw Sutārā; immediately passion arose in him and he schemed to abduct her. He created an illusory deer; the king ran after it to catch it, thus being separated from Sutārā. The villain then took Śrīvijaya's form, came to Sutārā, and said: "The deer fled — I could not catch it and have returned. The sun is about to set — let us return to our city." Placing her in his aerial vehicle, he departed. A little further on he revealed his true form. Sutārā cried out in alarm. Aśanighoṣa had meanwhile sent a **Vaitālī** spirit that had taken Sutārā's form; when Śrīvijaya returned, the false Sutārā said: "I have been bitten by a serpent" — and fell as if dead. Śrīvijaya tried every remedy in vain. In his extreme love for the queen, he resolved to die with her. He lit a fire and climbed onto the funeral pyre in grief. At that moment two *vidyādharas* came near; the mightier one remembered the **Vidyā-vicchedinī** science, struck the Vaitālī with his left foot — she reverted to her true form and became invisible. The king asked the *vidyādhara* what had happened; he explained: "I am **Sambhinna** — king of Jyotiḥprabha city in the Vijayārdha's southern range. My wife is **Sarvakālyāṇī** and my son is **Dvīpaśikha**. While returning from sporting on the Nalāntaśikhara mountain with my master Amitatejas, I heard a woman weeping in the sky: 'Where is my lord Śrīvijaya? Where is my brother Amitatejas of Rathanūpura? Protect me!' We went and found Aśanighoṣa taking her by force. He said: 'If you have the strength, come and free her.' I was about to fight, but your wife stopped me and said: 'Go and tell Śrīvijaya my plight.' So I have come." The king said: "O friend! Please quickly go and tell my mother and younger brother." Sambhinna sent his son Dvīpaśikha to Podanapura. Many portents had appeared there too; the *nimitta-jñānīs* **Amogha-jihva** and **Jayagupta** were reassuring Svayaṃprabhā and others — and at that very moment Dvīpaśikha arrived with glad tidings. Svayaṃprabhā — overcome with emotion — immediately marched out with her four-fold army and, with that *vidyādhara* and her younger son, went to the forest. Seeing his mother and younger brother arriving, Śrīvijaya came forward and bowed at their feet. Seeing Śrīvijaya, tears streamed from Svayaṃprabhā's eyes; she said: "My son, arise — by my good karma I see you alive." She lifted him with both hands, embraced him, and was satisfied.

War with Aśanighoṣa and the Philosophical Discourse (vv. 268–383)

(vv. 268–288) Amitatejas sent the messenger **Marīca** to Aśanighoṣa; the messenger returned with improper replies. Amitatejas resolved to destroy Aśanighoṣa. For his dear brother-in-law Śrīvijaya — to destroy the enemy — he gave three ancestral *vidyās*: **Yuddha-vīrya** (battle-vigour), **Praharaṇāvaraṇa** (weapon-protection), and **Bandhamocana** (release from bonds). Together with five hundred sons he told Śrīvijaya to march against the enemy. Amitatejas himself went with his elder son to the mountain called **Pahīmanta** — where all *vidyās* can be mastered — near the great statue of Saṃjayanta, to neutralise all *vidyās*.

Aśanighoṣa sent his sons and warriors who fought for fifteen days and finally fled. Enraged, Aśanighoṣa came himself. In the battle, Aśanighoṣa — through the *āvarī-vidyā* — kept multiplying into two, four forms etc. and filling the battlefield. Amitatejas arrived and commanded the *vidyā* to cut. Aśanighoṣa could not withstand it and fled. All pursued him — and then everyone saw below a divine *samavasaraṇa* assembly. They descended and recognised the Bhagavān: the former King **Kīrtidhar** of Śivamaṃdira city — father of Damitāri — had accepted *Pārameśvarī-dīkṣā*, practised the *pratimā-yoga* for a year, attained *kevala-jñāna*, and was seated there in the *samavasaraṇa*. Both brothers circumambulated three times, bowed, heard *dharma-kathās*, and sat there.

Aśanighoṣa's mother, the virtuous **Āsurī-devī**, came herself; quickly bringing the liberated Sutārā to them, she said: "You two should forgive my son's offence." Even enmity innate in animals from birth and impossible to relinquish is destroyed upon coming to the presence of the Śrī Jineśvara — how much more so for human beings? Through the mere remembrance of the Jineśvara, even karma accumulated since beginningless time is released. Through the mere remembrance of Bhagavān, even Yama — who cannot be warded off by anyone — is warded off effortlessly. Therefore the wise should remember only the Bhagavān Arhat — the sole benefactor of the three worlds — whenever they wish to destroy their enemies.

(vv. 290–322) Amitatejas bowed to the Bhagavān, folded his hands, and with great devotion asked the nature of *sad-dharma*: "O Jina! Who can cross this terrible ocean of *saṃsāra* — full of crocodiles of passion and overwhelmed with many waves of suffering? You alone have crossed the ocean of *saṃsāra* and you are the kinsman of the world — please show grace to us disciples. Those who bear the wealth of *ratna-traya* (the three jewels) can cross this great ocean of birth and death only by your divine-voice boat."

The Bhagavān then spoke — satisfying the *bhavyas* as the first rains satisfy the *cātaka* bird:

"The cause of *saṃsāra* is karma; the causes of karma are *mithyātva*, *asaṃyama*, and so on.

Mithyātva (false belief) — the states arising from its karma that distort knowledge and cause bondage — is of five kinds:

1. *Ajñāna-mithyātva*: complete ignorance of the very names of sin and *dharma*.

2. *Saṃśaya-mithyātva*: the mind wavering among various teachings and finding confidence in none.

3. *Ekānta-mithyātva*: believing only one aspect of reality to the exclusion of the rest — e.g. believing objects are *dravya* alone without *paryāya*, or that the *mokṣa*-path is only *darśana* without *jñāna* and *cāritra*.

4. *Viparīta-mithyātva*: inverted knowledge — mistaking the *jñāna*, *jñāyaka*, and the knowable for what they are not.

5. *Vinaya-mithyātva*: holding all things equally as means to liberation, confirming all things equally with mind, speech, and body.

Asaṃyama (non-restraint) — the unchecked activity of mind, speech, and body — is of two kinds: non-protection of living beings, and non-control of the senses. It persists up to the fourth *guṇasthāna*.

Pramāda (heedlessness) — the activity that creates faults in the vows in the sixth *guṇasthāna* — has fifteen varieties and is the occasion for *prāyaścitta*.

Kaṣāya (passion) — the states arising from *saṃjvalana*-anger, -pride, -deceit, -greed — operate in the seventh through tenth *guṇasthānas*. The Jineśvara has spoken sixteen varieties of *kaṣāya*. *Mithyātva*, *asaṃyama*, *pramāda*, and *kaṣāya* are the causes of *sthiti-bandha* (duration-bondage) and *anubhāga-bandha* (intensity-bondage) up to the eleventh *guṇasthāna*.

Yoga (activity) — in the eleventh, twelfth, and thirteenth *guṇasthānas*, only *sātā-vedanīya* karma is bound, and only from the vibration of the soul's *pradeśas* which is the nature of *yoga*. *Yoga* has fifteen varieties (four *mano*, four *vacana*, seven *kāya*) and each is the cause of *dravya-bandha*.

Through these five causes, the being continuously binds one hundred and twenty-one *karma-prakṛtis*; driven by bondage, the being again and again assumes states in those *gatis* and wanders in *saṃsāra*, enduring birth, death, old age, disease, suffering, and happiness.

Among all these beings, one — through *kāla-labdhi* and other *labdhis* — performs the three *karaṇas*, destroys the *anantānubandhin*-passions, *mithyātva*, and *samyak-mithyātva*, and attains *samyag-darśana*. With the subsidence of the *aprītyākhyāna*-blocking-karma, twelve householder vows are attained; with the subsidence of the *pratyākhyāna*-blocking-karma, the *mahāvratas* are accepted. Through the extreme destruction of the seven *samyag-darśana*-harming *prakṛtis*, *kṣāyika-samyag-darśana* is attained; through the extreme destruction of *mohanīya-karma*, the soul is adorned with *kṣāyika-samyak-cāritra*. Through the second *śukla-dhyāna*, the three *ghāti-karmas* are destroyed and the *snātaka* omniscient is attained. Through the third *śukla-dhyāna*, *yogas* are suppressed; through the fourth *śukla-dhyāna*, all karmas are destroyed. Thus, O *bhavya*, one like yourself — having crossed the ocean of *saṃsāra* through *samyag-darśana*, *samyag-jñāna*, and *samyak-cāritra* — always abides in infinite happiness."**

Hearing all this from the Jineśvara, Amitatejas — lord of all *vidyādharas* — drank the *dharma*-nectar. Through the attainment of the four *labdhis* (*kāla* etc.) he was purified by *samyag-darśana* and adorned with the *śrāvaka-vratas*.

The Back-story of Aśanighoṣa: A Chain of Rebirths (vv. 323–383)

(vv. 323–381) Amitatejas then asked: "O Bhagavān, by what cause did Aśanighoṣa — knowingly displaying his power — abduct my sister Sutārā?" The Jineśvara explained:

"In the Magadha country, in a village called **Acala**, lived a Brahmin named **Dharaṇījaḍa** with his wife **Agṇilā** and their two sons **Indrabhutti** and **Agnibhutti**. He had a slave-woman's son named **Kapila**. The Brahmin taught the Vedas to his own sons, keeping Kapila separate. But Kapila — with very sharp intelligence — memorised the Vedas entirely by listening. When Dharaṇījaḍa discovered this, he angrily expelled Kapila from the house. Kapila — deeply pained — went to the city of **Ratnapura** where a Brahmin named **Satyaka** gave him his daughter in marriage. Kapila — knowing all the śāstras, honoured by the king — delivered unrebutted explanations for a few years. But his wife

Satyabhāmā always harboured the suspicion: 'Whose son is this really? His conduct is unbecoming of a Brahmin family.' Meanwhile, Dharaṇījaḍa — impoverished — came to Kapila in the hope of obtaining wealth. Kapila — fearing the disclosure of his origin — received his father warmly and entertained him lavishly. They concealed each other's history for some time. Then one day Satyabhāmā — in Kapila's absence — gave much wealth to Dharaṇījaḍa and asked for the truth. Dharaṇījaḍa — inwardly hostile to Kapila and eager to take that wealth home — told the true story and departed."

"In that city of Ratnapura, King **Śrīṣeṇa** was ruling with two queens — **Siṃhanaṃditā** and **Aninditā** — and their two sons **Indrasena** and **Upendrasena**. Satyabhāmā — taking pride in her Brahmin lineage — went to the king for shelter, not wishing to live with her sinful husband. The king — knowing the full story — expelled the immoral Kapila from his country."

"One day two *cāraṇa-munis* came to the king's house; the king received them and gave alms; the five wonders fell; and he bound the lifespan of the wonderful **Uttarakuru** *bhoga-bhūmi*. The king's two queens and Satyabhāmā also gave their approval to that charity and so all three also bound the Uttarakuru lifespan."

"King **Mahābala** of Kauśāṃbī gave his very beautiful daughter **Śrīkāṃtā** in marriage to Indrasena. A woman named **Aṃtamatī** came along with Śrīkāṃtā. Upendrasena became deeply attached to Aṃtamatī, which led to fighting between the two brothers Indrasena and Upendrasena in a garden. The king went to stop the fight but both princes — consumed by passion and anger — would not stop. Overwhelmed with grief, the king sniffed a poisonous flower and died there and then. The two queens Siṃhanaṃditā, Aninditā, and Satyabhāmā also sniffed that same poisonous flower and died. Behold how strange is the course of karma!"

"The souls of Śrīṣeṇa and his family were born in the Uttarakuru *bhoga-bhūmi* of Dhātakīkhaṇḍa, where they lived experiencing the pleasures of the pleasure-land."

"Meanwhile, a *vidyādhara* came to the fighting brothers Indrasena and Upendrasena and said: 'Why do you fight in vain? This Aṃtamatī is your sister.' Both brothers astonished, asked how. The *vidyādhara* narrated: 'In the Puṣkalavāti country of eastern Videha in Dhātakīkhaṇḍa, in the Ādityapura city of the Vijayārdha's southern range, lives King **Sukuṇḍali** the *vidyādhara*. From his queen Asitasenā I was born — **Maṇikuṇḍali**. One day I went to Puṇḍarīkiṇī city; there I heard from the Jineśvara **Amitaprabha** the nature of *dharma*, and asked about my own previous birth. Bhagavān said: In a city of the Sarit country of the third Puṣkara-dvīpa's western side, King **Cakradhvaja** had two daughters

from his queen Kanakamālā — **Kanakalatā** and **Padmalatā** — and a daughter **Padmāvatī** from another queen. The three — queen Kanakamālā and the two daughters — took *dharma* from an *āryikā* and practised great fasts; all three died and were born as gods in the first heaven. Padmāvatī — seeing a courtesan delighting two men — wished to become the same; dying, she became an *apsarā* in heaven; from there she came and became this Aṃtamatī. The soul of Kanakamālā became me — Maṇikuṇḍali. The souls of Kanakalatā and Padmalatā became you two brothers. You are fighting over your own sister from your previous life!' Hearing this, I came here to stop you — for you two are acting unjustly and without knowing *dharma*.' Hearing the *vidyādhara*'s words, both brothers abandoned the quarrel, became dispassionate, accepted *dīkṣā* before the sage **Sudharman-guru**, reached the end of the *mokṣa*-path, attained *kṣāyika* infinite knowledge and other virtues, and both were ultimately liberated. Aṃtamatī fully observed the *śrāvaka-vratas* and was reborn in the heavenly world."

"The subsequent rebirths eventually led Śrīṣeṇa's soul to become the god **Śrīprabha** in the Saudharmendra heaven, and then — completing five *palya*'s lifespan — to be born as the glorious son of Arkkakīrti, which is you, Amitatejas! Siṃhanaṃditā's soul became your wife **Jyotiḥprabhā**; Aninditā's soul became **Śrīvijaya**; Satyabhāmā's soul became **Sutārā**."

"The wicked Kapila's soul — after wandering for a very long time in many bad *gatis* — eventually became the son **Mṛgaśṛṃga** of an ascetic in the **Bhūtaramaṇa** forest. He made a *nidāna* (sinful vow for rebirth benefit) upon seeing a *vidyādhara's* prosperity; and from that *nidāna*, was born as this **Aśanighoṣa** *vidyādhara* through the long continuation of enmity from former lives. It is through affection from a previous life that he abducted Sutārā."

(v. 382) "In the ninth birth from now, your soul will become the fifth *cakravartin* and the sixteenth Tīrthaṃkara — **Śāntinātha** — who gives peace to all the virtuous."

(v. 383) Hearing the Bhagavān's words — spread like moonlight — the lake-like heart of Amitatejas bloomed with the joy of water-lilies.

Resolutions and Later Events (vv. 384–512)

(vv. 384–400) At that very moment, Aśanighoṣa, his mother, Svayaṃprabhā, Sutārā, and several other souls became dispassionate and accepted *saṃyama*. The remaining people bowed to the Bhagavān and departed to their homes.

Amitatejas from then onward fasted on all *parva* days; performed appropriate *prāyaścitta* when any rule was violated; always conducted grand worship; gave charity reverentially to worthy recipients; heard *dharma-kathās*; gave *dharma*-instruction to *bhavya* souls; destroyed *darśana-mohanīya* and increased the qualities of *niḥśaṃkita* and the rest. He mastered a great many *vidyās* — including Prajñapti, Kāmarūpiṇī, Agnistambhinī, Udakastambhinī, Viśvapra-veśinī, Apratihātagāminī, Ākāśagāminī, Vaśīkaraṇī, Āveśinī, Prasthāpanī, Pramohhanī, Praharaṇī, Saṃkrāmaṇī, Āvartanī, Saṃgrahaṇī, Bhaṃjanī, Prāvartanī, Pramodinī, Prabhāvatī, Pralāpinī, Nikṣepaṇī, Śarvarī, Cāṇḍālī, Mātaṃgī, Gaurī, Ṣaḍaṃgikā, Śrīmatkanyā, Śatasaṃkulā, Kumbhāṃḍī, Rohiṇī, Manovegā, Mahāvegā, Caṇḍavegā, Capalavegā, Laghukari, Vegāvatī, Śītadā, Uṣṇadā, Vaitālī, Mahājvālā, Sarvavidyāccedinī, Yuddha-vīryā, Bandhamocani, Praharaṇācaraṇī, Bhrāmarī, Ābhoginī, and many others born of both family and individual class (*kula* and *jāti*). Mastering all these *vidyās* he shone like a *yogin*. Being the master of both ranges he was the lord of all *vidyādharas'* earth — and so was called the *cakravartin* of *vidyādharas*. He thus enjoyed pleasures for many days.

(vv. 401–425) One day Amitatejas gave alms to the sage **Dāmavara** — endowed with *cāraṇa-ṛddhi* — with proper procedure; the five wonders fell at his house. On another day, both Amitatejas and Śrīvijaya bowed to the *amaraguru* and *devaguru* muni-rājas, asked about the greatness of *dharma*, drank the nectar of their words, and were satisfied as if they had become immortal.

Śrīvijaya asked about his own and his father's previous births. The *amaraguru* narrated everything from the life of **Viśvanandī** onward — and hearing it, Śrīvijaya made a *nidāna* (sinful vow) concerning pleasures.

After a few more days of enjoying pleasures, both kings — hearing from the sages **Vipulamati** and **Vimalamatī** that only one month of their lives remained — gave their kingdoms to **Arkatejas** and **Śrīdatta**, reverentially performed the *Aṣṭāhnikā*-worship, and in the **Candanavana** forest before the sage **Naṃdana** accepted *dīkṣā*, renouncing all possessions. The *vidyādhara* Amitatejas — possessing pure intelligence — adopted *prāyopagamana-sanyāsa* (fast unto death), observed the four *ārādhanās*, and became the god named **Ravicūla** in the **Naṃdyāvarta** mansion of the thirteenth **Ānata** heaven. Śrīvijaya too became the god named **Maṇicūla** in the **Svastika** mansion of that same heaven. Both had twenty-*sāgara* lifespans.

When the god Ravicūla's lifespan was complete, he descended from the Naṃdyāvarta mansion and became the son named **Megharatha** — born to King **Stimitasāgara** and Queen **Manoharā** in the city of Puṇḍarīkiṇī of the Vatsakāvatī country of eastern Videha. The god Maṇicūla also descended and became the son named **Dṛḍharatha** from the same King Stimitasāgara's queen **Manoramā**. Those two brothers shone like the sun and the moon.

Their father Stimitasāgara — realising his two sons were now of marriageable age — abandoned his attachment to pleasures and gave Megharatha the kingdom and Dṛḍharatha the position of crown-prince. Then he himself went and accepted *saṃyama* at the feet of the Tīrthaṃkara **Svayaṃprabha**. One day, seeing the *ṛddhi* of **Dharaṇendra**, Stimitasāgara made a *nidāna* and — his pure soul tainted by that *nidāna* — died and became **Dharaṇendra**.

(vv. 426–513) Both sons — Megharatha (Aparājita) and Dṛḍharatha (Anantavīrya) — now with their father's kingdom, grew greatly like shoots from a good seed irrigated by the water of *nīti* (statecraft). Their prowess, wisdom, *kṣamā*, truth, generosity, and many other virtues arrived and manifested stably. Both brothers — attaining full youth — became supremely wealthy and appeared like two elephants. Megharatha was married to **Priyamitrā** and **Manoramā**; Dṛḍharatha was given **Sumati** as wife. Megharatha had from Priyamitrā a son named **Naṃdivardhana**; Dṛḍharatha had from Sumati a son named **Varasena**.

The two *vidyādhara* dance-girls **Barbarī** and **Cilāti** were so skillful in dance it seemed as if the science of dance itself had assumed two forms. One day both brothers were watching the dance in delight when the malicious **Nārada** arrived — like Rāhu eclipsing the sun and moon. They were absorbed in watching the dance and so did not notice Nārada or honour him. The cruel Nārada could not endure this; his heart was consumed with the flames of anger. Fond of quarrels, he left that assembly and went to the dying King **Damitāri** and incited him.

Damitāri — his soul bewildered — sent a messenger with gifts to the two valiant brothers in Vatsakāvatī. The messenger found them keeping a *proṣadhopavāsa* fast in the Jain *cetya*. The messenger presented himself and his gifts and said: "The fire-like prowess of Mahārāja Damitāri, blazing like divine iron, very quickly burns up the offending and the falsely arrogant. The mere mention of his name makes natural enemies' hearts burst — and in fear, bowing and submissive, they put down their weapons and abandon their enmity. He shares the kingdom equitably among all his kinsmen — so there are no actual enemies among his own family. When people who do not desire insult bear his command on their heads like a garland, how could any artificial enemy even arise? When all *vidyādharas*

come to bow to him, King Damitāri turns his lion-throne into a rainbow with the light of the gems in their crowns. Maidens sing to the ends of the direction-elephants' tusks the beautiful fame of that king — born from conquering enemies and shining like the *kuṃkuma* flower and the moon. Just as elephants are controlled by the *aṃkuśa* (goad), so great enemies have been brought under his control — and so he bears the meaningful name Damitāri (the Tamer of Enemies). Mahārāja Damitāri has sent me to both of you — and to deepen your friendship, he has two famous dance-girls here and desires the renowned dance-girls of your household which are fitting to them. By giving them, he will be pleased with you both and you will benefit greatly."

Hearing this, both kings sent the messenger to his quarters and consulted their ministers. Through the arising of the merit from their third previous birth, their *vidyā-devatā* (tutelary goddess of their sciences) quickly appeared and said with great respect: "I am here to serve both of you in this task — do not be disturbed." Hearing the *vidyā-devatā*'s words, both brothers left the management of the kingdom to ministers and — disguising themselves as dance-girls — said: "Mahārāja has sent us — let us go." They then arrived in Śivamaṃdira city and appeared before the king. They pleased King Damitāri; the king received them courteously and entertained them greatly. On another day they performed a strikingly beautiful dance full of graceful body movements, appropriate sentiments, and *rasas* — the king was greatly delighted and satisfied.

The king then called his daughter **Kanakaśrī** and entrusted her to those two, saying: "Teach her all your art of dance." They properly began teaching the princess to dance. One day they narrated the qualities of the forthcoming *cakravartin* thus: "He who has conquered all the kings of the world through his lineage, strength, and other qualities; who is foremost even among the young; who has put Kāma to shame with the beauty of his body; who is the home of the graceful acts and charming glances of beautiful women — such is the world-renowned lord of the earth, Anantavīrya, who will protect you all." Upon hearing this, Kanakaśrī felt a stirring of desire and asked: "Who is this you praise?" They replied: "He is the lord of the city of Prabhākarī — born of Stimitasāgara — great as a fine gem; a beautiful *kalpa-vṛkṣa* for *Lakṣmī*-creeper women to climb; his face a lotus for lady-bee consorts to enjoy." Describing his age, beauty, and *lāvaṇya* in this way doubled the *vidyādhara* princess's love; she asked: "Can I see him?" They said: "Yes, you can see him well" — and directly showed her Anantavīrya's actual appearance. Seeing Anantavīrya's form, Kanakaśrī was bewildered by the fever of Kāma — and those two dance-girls (actually the Balabhadra and the Nārāyaṇa) took her up through the sky and departed.

King Damitāri heard from chamberlains what had happened and sent warriors to catch them. The powerful Balabhadra turned back and fought the warriors, staying them off. More elite fighters were sent and were also defeated — like boulders sinking in the great ocean of the Balabhadra's sword-blade. Damitāri was astonished and asked his ministers: "Dance-girls cannot have such power — what is this?" The ministers investigated and reported the

truth. Like fire fed by fuel, or a lion's anger growing, Damitāri — enraged — marched himself with his army. But the Balabhadra alone, possessing the army of *vidyā* and valour, slew all except Damitāri alone. Seeing Damitāri — like Yama — coming to kill his elder brother, Anantavīrya pounced on him like a lion on a maddened elephant. He overwhelmed Damitāri completely — destroying his pride and making him motionless. Then Damitāri took his *cakra* and hurled it at Anantavīrya; the *cakra* circumambulated Anantavīrya three times and came to rest on his right hand. Just as a *yogin* destroys death with the *dharma-cakra*, so the valiant and forthcoming Nārāyaṇa used that same *cakra* to kill the *vidyādhara* Damitāri.

After the battle ended, as both brothers were going through the sky, suddenly their *vimāna* stopped — as if stopped by some great power. Looking down, they saw a divine assembly. "There are *mānastambhas* — there is a pond — there are four gardens — and there is the *gandha-kuṭī* in the middle: certainly a Jina-rāja is here." They descended and explained: "The king **Kīrtidhar** of Śivamaṃdira city — son of King **Kanakapuṃkha** and Queen **Jayadevī**, father of the king Damitāri whom we just slew — had become dispassionate, accepted the supreme *Pārameśvarī-dīkṣā* before the sage **Śāntikara**, practised *pratimā-yoga* for a year, attained *kevala-jñāna* — and at that moment the gods including Indra came and worshipped him. It is those very Bhagavān seated here." Both brothers circumambulated three times, bowed, heard *dharma-kathās*, and — their sins destroyed — sat there.

Kanakaśrī also came with them; she bowed devotionally to her grandfather Kīrtidhar and asked him about her previous births. Bhagavān Kīrtidhar — seeing it as beneficial to others — said: "In the city of Śaṃkha in the Bhārata region of this Jambū-dvīpa, there was a *veśya* (merchant) named **Devila**; his wife **Bandhuśrī** bore you, the virtuous daughter **Śrīdattā**. Your younger sisters were lame, leper, mute, deaf, hunchbacked, and otherwise afflicted — seven of them — and you cared for all of them. One day she went and bowed to the sage **Sarvayaśa** on the mountain **Sarvaśaila**; her mind was calmed; she accepted the *ahiṃsā*-vow and *dharma-cakra* fast. One day she gave alms to the head *āryikā* **Suvrātā** — but the *āryikā* had previously fasted and was unable to digest it; she vomited, and Śrīdattā — not having *samyag-darśana* — felt disgust toward the *āryikā*. At the end of her life Śrīdattā died and became a *sāmānika* (co-equal rank) goddess in the Saudharmendra heaven. From there she came and became the daughter of Damitāri's queen **Maṃdaramālinī* — which is you. The disgust you felt toward the *āryikā* produced this result: both brothers slew your powerful father and brought you away in sorrow. The wise therefore should never feel disgust toward the *sādhus*." Hearing this entire story, Kanakaśrī was somewhat grieved; bowing to the Jina-rāja, she departed for the city of Prabhākarī. Kanakaśrī's brothers **Sughoṣa** and **Vidyuddaṃṣṭra** — fighting in Śivamaṃdira against **Anantasena** — were captured by the Balabhadra and Nārāyaṇa. Kanakaśrī could not endure their suffering; she persuaded them (with the brothers' help) to be released, then herself heard *dharma* from the Tīrthaṃkara **Svayaṃprabha**, accepted

dīkṣā before the *āryikā* **Suprabhā**, and at the end of her life died and was born as a god in the Saudharmendra heaven. The power of karma is truly wonderful!

(vv. 509–513) Those two brothers — who had organised many great expedients through their *vidyā* and valour; who were greatly meritorious; worshipped by the learned; who always began only good works; who lived in mutual harmony; who had slain great enemies and whose souls were calm; who wielded both *naya* (right reasoning) and *parākrama*; and whose every endeavour always succeeded — entered the city of Prabhākarī with great festivity. Aparājita — possessing irresistible power — conquered all the famous *vidyādharas*, adorned the position of lord of all *vidyādharas* and the position of Balabhadra, and thus manifested his 'Aparājita' name not merely in name but in true reality — truly unconquerable. Anantavīrya — who with Damitāri's own *cakra* had destroyed his power; who with his own valour surpasses even the sun; who is the most valiant even among the world's foremost warriors — became the most famous in the world.

The court-singers always praised Anantavīrya thus: "You always move according to your *mantra-śakti* (consultative power); the flames of your blazing-prowess-fire have burned down the enemy's family-forests; you are foremost among sovereigns; and whoever angers you is, in a single moment, consumed by the blazing fire of Time." He who cannot be covered by enemies like clouds; who moves according to his elder brother's command; whose purity has greatly increased through the *kāla-labdhi*; and whose splendour like the sun pervades all groups of *vidyās* — that great sovereign Anantavīrya dwelt in his Prabhākarī city like the season of *śarat* (autumn).

Thus ends the Sixty-Second Parva: the story of the rise of Aparājita and Anantavīrya — the sixth Balabhadra and sixth Nārāyaṇa — in the Purāṇa of Śāntinātha, in the compendium of the Mahāpurāṇa, composed by the venerable Ācārya Guṇabhadra.

Fifteenth Section — completed.

Continuation: Stories of the Śāntinātha Lineage

(Opening of the Sixty-Third *Parva* and beyond)

(v. 1 — opening of further narration) The *ardha-cakravartin* Mahārāja **Anantavīrya** sat on his lion-throne with fans always waving over him — appearing as if he were the *cakravartin* of all six *khaṇḍas*. *(v. 2)* Aparājita too — as lord of the appropriate jewels — had attained the Balabhadra position and was growing daily.

(vv. 3–7) Those two — whose mutual love had been carried forward from previous births — continuously experienced the finest pleasures at their own sweet will and spent their time happily. From the Balabhadra Aparājita's queen **Vijayā** was born a daughter named **Sumati** — pleasing to all like moonlight arising from the bright fortnight's crescent moon. Growing day by day and pleasing all with her virtues, she pleased her parents above all.

One day she gave alms to the *cāraṇa-muni* **Dāmavara** with proper procedure, and the five wonders fell at her house. Aparājita and Anantavīrya saw that this daughter — adorned not only with beauty but with the full bloom of youth — was now ready for marriage.

(vv. 8–24) Both brothers announced a *svayaṃvara*, admitted the finest princes into the *svayaṃvara* hall through the garland-of-selection, had their daughter sent there in a chariot, and themselves stood aside happily. At that moment a *devī* arrived through the sky in a *vimāna* and said to the girl: "Do you remember? We both lived in the divine world together; and when a little self-knowledge arose in us both, we had made a vow: 'Whichever of us is born on earth first, the other *devī* will come and remind her.' See — I now tell you about both our previous births' connection; listen attentively.

"In the city of **Naṃdanapura** in Puṣkarārdha-dvīpa's Bharata region, a king named **Amitavikrama** — adorned with *naya* and *parākrama* — was ruling. His queen **Anantamatī** bore us both — the two daughters **Dhanaśrī** and **Anantaśrī**. Both daughters had once gone to the **Siddhakūṭa** *cetya*; there they heard *dharma* from the sage **Naṃdana** and accepted great fasts along with *vratas* with proper knowledge. One day the *vidyādhara* King **Vajrāṃgada** of Tripura city — going to the **Manohara** forest with his queen **Vajramālinī** — saw those two daughters on the way and was bewitched. He sent his queen home and quickly returned; placing both daughters in his *vimāna*, he started to leave. His queen **Vajramālinī** — understanding his intent — quickly came back; seeing her approach from afar, out of fear Vajrāṃgada left both daughters in the **Veṇavana** (bamboo forest) and returned with his queen to his city. We both there performed *samādhi-maraṇa*. I — with pure intelligence — became the ninth *devī* of

Saudharmendra named **Navamī** through the merit of *vratas* and fasts. And you became the *devī* **Rati** of Kubera. One day both of us together went to the **Naṃdīśvara-dvīpa** to see the great festival (*Mahā-mahyajña*). There in a deserted place in the forest of **Maṃdaraparvata**, the *cāraṇa-muni* **Dhṛtiṣeṇa** was resting; we both bowed and asked: 'When will both of us attain *mokṣa*?' The muni replied: 'Certainly in the fourth birth from this one.' Completing that heavenly lifespan, you have been born here. O wise Sumati — I have come from the heavenly world according to my promise to remind you."

(vv. 23–24) Hearing the *devī*'s words, Sumati made her name **Sumati** (good-minded) meaningful; she left her parents, and together with seven hundred companion-maidens accepted *dīkṣā* before the *āryikā* **Suvrātā**; she performed difficult *tapas* and at the end of her life — abandoning the body — attained the status of a god in the **Anadīśa** *vimāna* of the thirteenth **Ānata** heaven.

(v. 25) Meanwhile Anantavīrya the Nārāyaṇa — having enjoyed the sovereignty of the three *khaṇḍas* — at the end, through the arising of sinful karma, was born as a hellfire being in the first **Ratnaprabhā** earth.

(vv. 26–27) The wise Aparājita Balabhadra — deeply grieving at the Nārāyaṇa's loss — gave the *rāja-lakṣmī* to **Anantasena** and himself — going before the muni-rāja **Yaśodhara** — accepted *saṃyama*. His soul reached *śānta-pariṇāma* (tranquil states); *avadhi-jñāna* arose in him; and at the end accepting *sanyāsa* for thirty days, he was born as the Indra of the *Acyuta* heaven.

(vv. 28–36) Aparājita and Anantavīrya's father — who had died and become **Dharaṇendra** — went into the nether world and taught the soul of Anantavīrya; through that teaching the soul grasped *samyag-darśana*, completed a measurable number of years' lifespan, emerged from that terrible hell, and in this very Jambū-dvīpa's Uttara-Airāvata region's Ayodhyā city — from King **Śrīvarman**'s queen **Susīmā** — became the son named **Śrīdhāma**. That Śrīdhāma accepted *dīkṣā* from the sage **Ananta**, became a god endowed with divine eight virtues in the fifth **Brahma** heaven. The soul of Vajrāyudha (= Aparājita) — after completing its time as the *Acyuta* Indra — descended here and became **Saṃjayanta**. And the soul of Śrīdhāma — coming from the Brahma heaven — became you, **Jayanta**; there you made a *nidāna*; through that *nidāna* and the arising of *moha-karma* you became **Dharaṇendra** with *samyag-darśana* lost.

(vv. 37–76 — the story of Vajrāyudha the Cakravartin):

The soul of Aparājita — who had been the *Acyuta* Indra — descended and was born as the son named **Vajrāyudha** from King **Kṣemaṃkara** and Queen **Kanakācitrā** of **Ratna-saṃcayapura** in the **Maṃgalāvatī** country of eastern Videha. All the auspicious rites from conception onward were performed at his birth; everyone rejoiced at his birth like the rising of the sun, whose light does not stay only in the east but spreads everywhere. His body grew with the accompanying wealth of beauty and other qualities; he was naturally adorned with virtues like a deity naturally adorned with ornaments. As if his great ascent were announced even before his birth, people's love for him appeared even before his birth. His pure fame — like the spreading of *kāśa* flowers — pervaded all sciences. Attaining new youth, he was adorned with *rāja-lakṣmī* and *Lakṣmīvatī* — like the moon in the bright fortnight adorned with radiance and moonlight.

The soul of Anantavīrya — a *pratīndra* (co-Indra) — also descended and became the son named **Sahasrāyudha** from Vajrāyudha and Queen **Śrīṣeṇā**. Sahasrāyudha's son was named **Kanakaśānti**. Thus King Kṣemaṃkara — with this retinue of sons and grandsons — was ruling; no one in the world could obscure his prowess.

One day King Vajrāyudha was seated on his throne when suddenly the Aiśāna Indra in the gods' assembly was praising Vajrāyudha and saying: "Vajrāyudha is becoming supremely meritorious through the abundance of his *mahā-samyag-darśana* (greatly pure right faith)."

A wicked god named **Vitracūla** in that assembly could not endure this praise and quickly came to Vajrāyudha — for wicked people can never endure praise of others. He changed his appearance, assumed the form of a Buddhist, and wishing to debate, said to the Mahārāja: "You are learned in thinking about *jīvādika*-entities — please tell me: is the *paryāya* (mode) the same as or different from the *paryāyī* (the entity bearing modes)?"

(vv. 52–67 — the philosophical debate):

The wicked Buddhist presented a series of arguments purporting to prove that the Jain position is self-contradictory: if *paryāya* is different from *paryāyī*, both become void without basis; if identical, the distinction between one and many produces confusion; if *dravya* is one and *paryāyas* many, the original proposition is broken; if both are permanent (*nitya*), no arising of karma or bondage is possible; if both are momentary (*kṣaṇika*), the Jain position collapses into Buddhism.

The wise Vajrāyudha replied: "O Buddhist, listen with a completely even mind. The defect you describe — relying on the momentary-only (*kṣaṇika-ekānta*) false view, which is opposed to ordinary conventions of action, karma, fruit, and enjoyment — cannot create any problem for those who have drunk the nectar of *syādvāda* that emerged from the

Jineśvara's moon-mouth; for between *dharma* (quality) and *dharmī* (substance bearing quality), between *paryāya* (mode) and *paryāyī* (the entity bearing modes):

— There is a *difference*, through distinctions of name, cognition, and their own characteristics;

— There is also a *non-difference*, through the *naya* of never being separable from each other.

That is, by the *niścaya-naya* (absolute standpoint) both are one; by the *vyavahāra-naya* (practical standpoint) both are separate — for the name, number, characteristic, and purpose of *dravya* differ from those of *paryāya*. The *saṃtāna* (continuum) of *skandhas* (aggregates) flowing without interruption through past, present, and future in the relationship of cause and effect is acknowledged by you. Even if *skandhas* are momentary, if it is further acknowledged that from their continuum the enjoyment of karma performed previously is appropriate — your defence of your position through this is like tying a maddened elephant to a castor-oil plant: it cannot hold. Is that *saṃtāna* (continuum) the same as or different from the *saṃtānīs* (members of the continuum)? If different, the continuum cannot be seen separate from the members; if not different and self-invented, it leads to *śūnyatā* (voidness) — which even the Buddha (*sugata*) cannot ward off. After the cessation of the preceding moment and before the arising of the following moment, the moment does not exist anywhere — therefore the 'momentariness' itself is empty of existence."

(v. 75) Hearing the wise Vajrāyudha's rebuttal, the wicked Buddhist was put to shame; Vajrāyudha abandoned the pride of his *mahā-samyag-darśana*, conquered the passions, calmed and steadied his mind toward *mokṣa*, and made it pure. In due course he attained *kevala-jñāna*; the gods including Indra came and created the *samavasaraṇa*; and the Bhagavān satisfied his twelve assemblies with his divine voice.

(vv. 77–88 — Vajrāyudha's royal pleasures, incidents with the vidyādhara, and cakravartin ṛddhis):

While the supremely meritorious King Vajrāyudha was governing the earth — enjoying its pleasures — the spring season arrived, intensifying Kāma's intoxication. The cuckoo's sweet songs and the bees' melodious hum began to steal the lives of separated lovers like love-mantras. At that time Vajrāyudha — recognising his queens' desire — went with them to the **Devaramaṇa** forest and sported in the **Sudarśana** lake. At that moment a wicked *vidyādhara* came and covered the lake with a stone slab and bound King

Vajrāyudha with *nāgapāśa* (snake-noose). Immediately Vajrāyudha struck the slab with his palm-strike and it shattered into a hundred pieces; the wicked *vidyādhara* fled. That *vidyādhara* was none other than the soul of the former enemy **Vidyuddaṃṣṭra** from a previous life. King Vajrāyudha returned to his city with his queens. Thereafter — through the arising of meritorious karma — the nine treasures (*nidhis*) and fourteen jewels (*ratnas*) appeared for him.

Thus Vajrāyudha became a *cakravartin* and sat on his throne with *cāmaras* (fly-whisks) waving, when a terrified *vidyādhara* came seeking his shelter, pursued by a *vidyādharī* with drawn sword and then by an old *vidyādhara* with a *gadā*. The old *vidyādhara* said: "This villain is wicked and base — you who are always alert in punishing the wicked and protecting the virtuous must certainly punish this wrongdoer." On inquiry, the old man explained: "My name is **Vāyuvega** — son of **Indradatta** the lord of *vidyādharas* of **Śukraprabhā** city in the **Kaccha** country. My daughter **Śāṃtimātī** went to the **Munisāgara** mountain to master a *vidyā*; this sinner appeared there to obstruct her mastery, but through the arising of meritorious karma she mastered the *vidyā* at that very moment. In fear of the *vidyā*, this sinner has come to seek your shelter." Vajrāyudha — with his *avadhi-jñāna* eye — said: "I know the great reason for this obstruction of her *vidyā*-mastery" — and narrated the back-story clearly: in a former life, King **Nalinaketu** of the **Vindhyapura** city in the **Gāṃdhāra** country had seen the merchant **Sudatta's** wife **Prītikara** and — consumed by Kāma — had forcibly abducted her. Sudatta — in distress — accepted *dīkṣā* before the Jina-rāja **Subrata**, performed hard *tapas*, and at the end died and was born as a god in the second Aiśāna heaven; descending from there, he was born as **Ajitasena** — the dear son of King **Mahendravikrama** and Queen **Analavegā** of the **Kāñcanatilaka** city in the Sukaccha country's Vijayārdha northern range. This *vidyādhara* — the soul of Nalinaketu — is that Ajitasena. And the soul of Prītikara — coming from the Aiśāna heaven — was reborn as your daughter Śāṃtimātī. From the past-birth connection this *vidyādhara* obstructed the *vidyā*. Hearing this, Śāṃtimātī became dispassionate toward *saṃsāra*; she heard *dharma* from the Tīrthaṃkara **Kṣemaṃkara**, immediately accepted *dīkṣā* before the *āryikā* **Sulakṣaṇā*, and at the end of her life — accepting *samādhi-maraṇa* — was born as a god in the Aiśāna heaven. Meanwhile Pavana-vega and Ajitasena both attained *kevala-jñāna* at that same moment; the soul of Śāṃtimātī — as a god — came to worship them and then departed.

(vv. 115–140 — Vajrāyudha's descendants and the monks):

The *cakravartin* Vajrāyudha — enjoying the *rāja-lakṣmī* — governed the six-*khaṇḍa* earth. From the southern range of the Vijayārdha, the daughter **Kanakamalā** of King **Meghavāhana** and Queen **Vimalā** of the city of Divamaṃdira was given in marriage to the prince **Kanakaśānti**. The daughter **Vasaṃtasenā** from King **Samudrasena** *vidyādhara* of Vastuokasāra city became the younger queen of Kanakaśānti. Just as

mokṣa is obtained through *samyag-darśana* and *samyak-cāritra* together, so that prince was very happy with both queens together.

One day — as if summoned by the first notes of the cuckoo's song — Kanakaśānti went to the forest to sport with his two queens. There, in that forest, he had the *darśana* of the muni-rāja **Vimalarabha** — like a treasure-seeker finding a buried hoard. He circumambulated three times, bowed, understood the *tattvās*, cleansed all impurity of mind, and made his intellect pure. Just as spring makes *Lakṣmī* its own, so the *dīkṣā-Lakṣmī* — like an emissary of *tapas* — at that very moment brought Kanakaśānti under her own power: he accepted *dīkṣā*. Both queens also accepted *dīkṣā* before the *āryikā* **Vimalamati**— for noble women properly follow their husbands into *dīkṣā*.

One day the monk Kanakaśānti was resting in *pratimā-yoga* on the **Siddhācala** mountain when a *vidyādhara* named **Vitracūla** — the brother of his wife Vasaṃtasenā — came there. From enmity bound in a former life, seeing the muni his eyes turned red with rage; he began creating *upaṣargas* (disturbances). But the *cakravartin* — Vajrāyudha, who had become a *cakravartin* — came and challenged him to flight. The *upaṣargas* were checked.

On another day Vajrāyudha the monk — who had become a muni after his grandson Kanakaśānti attained *kevala-jñāna* — was remaining in *pratimā-yoga* on the **Siddhagiri** mountain for a full year, when snakes built many nests around his feet — for great souls cause even enemies who shelter at their feet to prosper. Creeping vines entangled all around him. The souls of Aśvagrīva's sons **Ratnakaṃṭha** and **Ratnāyudha** — who had been wandering in *saṃsāra* and become *vyantara-devas* named **Atibala** and **Mahābala** — came and began creating disturbances in the muni's *tapas*. But the *apsarā* Rambhā and Tilottamā came, challenged those two *vyantara-devas*, and worshipped the muni devotionally with divine fragrance and other materials and went to heaven. See — two women versus two male *vyantara-devas*; yet when merit is present, what cannot happen?

Vajrāyudha's son **Sahasrāyudha** also, finding some occasion, became dispassionate; giving his kingdom to **Dātabali**, he accepted *saṃyama* from the sage Pihitāsrava, and at the end of *yoga* came near the sage Vajrāyudha. Both performed fierce *tapas* for many days and — accepting *sanyāsa* on the **Vaibhāra** mountain — abandoned their bodies. Both became *Ahammindras* in the **Saumanasa** *vimāna* of the lower part of the upper *Graiveyaka*, with a twenty-nine *sāgara* lifespan.

(vv. 141–184 — subsequent births of Vajrāyudha's and Sahasrāyudha's souls):

Vajrāyudha's soul — descending from there — was born as the son named **Megharatha** of King **Ghanaratha** and Queen **Manoharā** in the city of Puṇḍarīkiṇī of the Vatsakāvatī country of eastern Videha; all auspicious rites were performed even before his birth. Sahasrāyudha's soul — the second *Ahammindra* — also descended and was born as the son named **Dṛḍharatha** from the same King Ghanaratha's queen **Manoramā**. Those two brothers shone like the sun and the moon. Their valour, wisdom, modesty, prowess, *kṣamā*, truth, and generosity all manifested stably. Both brothers — attaining full youth — became supremely wealthy, like two elephants. King Ghanaratha married the elder Megharatha to **Priyamitrā** and **Manoramā**; and married Dṛḍharatha to **Sumati**. Megharatha had from Priyamitrā the son **Naṃdivardhana**; Dṛḍharatha had from Sumati the son **Varasena**. Thus with this retinue of sons and grandchildren, seated on the lion-throne, King Ghanaratha was ruling with the grace of Indra.

One day King Ghanaratha saw two roosters fighting; seeking the cause, Megharatha explained: those two roosters had been successive rebirths of two quarrelsome brothers — having been buffaloes, wild elephants, and rams in between — killing each other and being reborn in enmity each time, through the unceasing momentum of their old grudge.

Two *vidyādharas* had also been watching the rooster-fight: these were the former royal brothers **Divitilaka** and **Candratilaka** of Kanakapura who, having gone to the *cāraṇa-munis* at Siddhakūṭa and learned of their previous connections, came here now out of love for Ghanaratha. Both the *vidyādharas* revealed their true forms, worshipped King Ghanaratha and Prince Megharatha, and then accepted *dīkṣā* before the sage **Govardhana** — and both were liberated.

The two roosters also — hearing their former births and abandoning their enmity — accepted *sanyāsa* with great courage and were born as *vyantara-devas*.

The two *vyantara-devas* — born with the very dawn of their new birth — came to Puṇḍarīkiṇī, worshipped Megharatha with great love, and said: "We wish to do you this service: come with us and behold all the world up to the **Mānuṣottara** mountain." Megharatha agreed; the deities loaded him and his entire retinue onto a magnificent *vimāna* and proceeded to show all the beautiful countries in sequence.

(vv. 191–220 — Tour of Jambū-dvīpa):

The *vyantara-devas* showed and named all the seven *kṣetras* (regions) of Jambū-dvīpa: Bharata, Haimavata, Harivarṣa, Videha, Ramyaka, Heraṇyavata, and Airāvata — separated by the six *kulāñcalas* (Himavān, Mahāhimavān, Niṣadha, Nīla, Rukmī, and Śikharī) with great Sumeru in the centre.

They showed the fourteen great rivers — Gaṅgā, Sindhu, Rohit, Rohitāsyā, Harit, Harikāntā, Sītā, Sītodā, Nārī, Narakāntā, Suvarṇakūlā, Rūpyakūlā, Raktā, and Raktodā — and the sixteen *hṛdas* (*Padma*, *Mahāpadma*, *Tigiñcha*, *Kesarī*, *Mahāpuṇḍarīka*, *Puṇḍarīka*, *Niṣadha*, *Devakuru*, *Sūrya*, *Sulabha*, *Vidyutprabha*, *Nīlavān*, *Uttarakuru*, *Candra*, *Airāvata*, and *Malyavān*). In the first six *hṛdas* dwell the six *vyantarī* goddesses of Indra — Śrī, Hrī, Dhṛti, Kīrti, Buddhi, and Lakṣmī. In the remaining ten dwell the *nāgakumāra*-deities of those same names.

They showed the sixteen *vakṣāra* mountains (Citrakūṭa, Padmakūṭa, Nalinkūṭa, Śankha, Trikūṭa, Vaiśravaṇakūṭa, Añjanātma, Añjana, Śradvān, Vijayavān, Āśīviṣa, Sukhāvaha, Candramāla, Sūryamāla, Nāgamāla, Devamāla), the four *gajadanta* mountains (Gandhamādana, Mālyavān, Vidyutprabha, Saumanasa), and the twelve Vibhaṃgā rivers.

They named all thirty-two countries of the Videha region: Kacchā, Sukacchā, Mahākacchā, Kacchakāvatī, Āvartā, Lāṃgalā, Puṣkalā, Puṣkalāvatī, Vatsā, Suvatsa, Mahāvatsa, Vatsakāvatī, Ramyā, Ramyakā, Ramaṇīyā, Maṃgalāvatī, Padmā, Supadmā, Mahāpadmā, Padmāvatī, Śaṃkhā, Nālinī, Kumudā, Saritā, Vaprā, Suvaprā, Mahāvaprā, Vaprakāvatī, Gaṃdhā, Sugaṃdhā, Gaṃdhavatī, and Gaṃdhamālinī. And the thirty-two capital cities: Kṣemā, Kṣemapurī, Ariṣṭā, Ariṣṭapurī, Khaḍgā, Maṃjūṣā, Auṣadhī, Puṇḍarīkiṇī, Susīmā, Kuṃḍalā, Aparājitā, Prabhankharā, Aṃkavatī, Padmāvatī, Śubhā, Ratansaṃcayā, Aśvapurī, Siṃhapurī, Mahāpurī, Vijayāpurī, Arajā, Virajā, Aśokā, Vītaśokā, Vijayā, Vaijayaṃtī, Jayaṃtī, Aparājitā, Cakrapurī, Khaḍgapurī, Ayodhyā, and Avadhyā.

After seeing all these beauties — including the Mānuṣottara mountain and all the eternal, uncreated (*akṛtrima*) Jain temples — the prince worshipped all the *cetyas*, praised them with meaningful hymns, and returned in great festivity to his city. The two *vyantara-deities* honoured the king with divine ornaments and departed to their own abodes.

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*Thus ends Part IV of the Uttara Purāṇa — the Hindi commentary under the auspices of Ācārya Śāntisāgara Mahārāja, covering the Sixty-Second Parva (the Śāntinātha Purāṇa's

main narrative): the philosophical discourse at Jvalaṇajaṭī's court; the marriage of Svayaṃprabhā to Tripuṣṭha; the war with Aśvagrīva; the life of Amitatejas and Śrīvijaya; the abduction of Sutārā; the philosophical discourse on the causes of saṃsāra; the back-story of Aśanighoṣa; the prophecy that Amitatejas's ninth-future-birth soul will become Śāntinātha the sixteenth Tīrthaṃkara; the story of Aparājita and Anantavīrya; the story of Vajrāyudha the Cakravartin; and the tour of Jambū-dvīpa.*